

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

## The Army and Navy Commission

*Editorial*

Page 12

## Studies in Prayer

### I. The Nature of Prayer

*Shirley C. Hughson, OHC*

Page 9

## Christian Europe Today and Tomorrow

*Samuel McCrae Cavert*

Page 10

## A College Chaplain's Findings

*Frederic B. Kellogg*

Page 15



*Official U. S. Navy Photo from Acme.*

### PHILADELPHIA NAVY YARD CHAPEL

The new official chapel at the Philadelphia Navy Yard, dedicated November 1st, was built entirely of non-critical materials.



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### Reunion With Presbyterians

TO THE EDITOR: The Bishop of Washington is reported to have preached a sermon in the National Cathedral on October 18th in which he called for immediate union with the Presbyterians and properly flayed the "contentious and voluble minorities" who oppose such action. Granting that the reports are true, one might suggest two points for consideration.

1. Does Bishop Freeman really know what he is asking for? Two commissions of reasonably intelligent men have been working diligently for the past five years in the effort to find the answer. They still have a large basket of nuts to crack—legal problems and canonical adjustments as well as agreements on doctrine and polity. To take just one of them—what would Bishop Freeman say if he were asked to divide his diocese and turn over half of it to a Presbyterian Bishop? Would he want a little time-out to consider a few items of property rights, trust funds, a complete remodeling of the diocesan constitution and canons, to say nothing of the personal equation involved in the transfer of whole congregations of people? One might reply that concurrent jurisdictions would be preferable to divided dioceses. But the members of the Presbyterian commission have already rejected that suggestion. And that is only one of many problems not yet threshed out. To leap into "union now" would be to leap into chaos and the Bishop of Washington would find himself very near the center of the hottest spot.

2. Like some others who have recently broken silence the Bishop of Washington assumes that a large majority in the Church are all for "union now" and that only a "contentious and voluble" minority are questioning it. How does he know that? Certainly there was no majority in favor either of the Concordat or of the Joint Ordination plan. There is excellent reason to believe that most of our people were relieved when these two measures were shelved. What reason is there for thinking there is any popular clamor for immediate action? I do not believe any such condition exists. The plain fact is that most of our people know very little about it and the same is true of the Presbyterians. On the flat question of "union now" it is much more likely that the "contentious and voluble" minority would prove to be the actual majority.

This sermon leans heavily in the direction of those emotional outbursts which wreck the cause they are aimed to save.

✠ FRANK E. WILSON,  
Bishop of Eau Claire.

Eau Claire, Wis.

### St. James Lessons

TO THE EDITOR: In August there was an advertisement in THE LIVING CHURCH of the St. James Lessons. As we are always on the lookout for good church school material we sent for the first three courses, just to inspect them. They were so excellent that we ordered the material. It is the very best church school material that has appeared so far. It not only teaches religion, it teaches Christianity, and it reaches directly into the homes of the children. Trained teachers are not necessary to teach these courses—anyone who can read and loves children can teach. Every small church in the country should get these lessons—they are ideal.

When the lesson material came, we invited all the church school parents to a pot-luck supper and allowed them to inspect the books. Those who came were very enthusiastic, and

I think that the attendance at church so will now be more regular.

St. James' Church and Dr. Iddings are both to be congratulated on the excellent work they have done and perhaps you persuade Dr. Bell to write some more pieces based on Bible stories.

Gallup, N. M.

JEAN BENSON

### Marriage

TO THE EDITOR: Replying to the question of the Rev. Harry S. Ruth in LIVING CHURCH, September 27th, concerning the requirement of baptism as a condition of Christian marriage. There is no making baptism a prerequisite to marriage in our Church.

I presented such a resolution to the General Convention in 1937, but it failed to receive serious consideration. Until the clergy body feel the importance of this (I'm sure some of them do), the matter will probably rest where it is without uniformity of practice.

It is hard to see how we can speak of Christian marriage when one or both parties to it are unbaptized.

Ithan, Pa.

E. OSBORNE COATES

### Hymns

TO THE EDITOR: Probably it is one of the "doggerel" included in the Proposed Hymnal and to beg for the inclusion of "Finlandia," "Jesu Joy of Man's Desiring," "We Gather Together to Ask the Lord's Blessing." But perhaps it may be worth while to draw attention to the fact that these hymns are in *The Wayside Hymnal* published by the Forward Movement Commission, and the price only 5 cts. Perhaps this excellent little Hymnal could be enlarged from 91 to 150 hymns, and no doubt many parishes would prefer it to the Proposed New Hymnal.

(Rev.) CHARLES E. HILTON

Ballston Spa, N. Y.

### Editor's Comment:

Perhaps some parishes would prefer *The Wayside Hymnal* to the Hymnal (adopted, not "proposed") regularly authorized for use in Church services. The latter is actually far better adapted for its purpose, while *The Wayside Hymnal*, being designed for outdoor meetings, informal services, home singing, etc., contains many gospel songs which would be out of place in the Church's normal worship.

## The Living Church

744 N. Fourth St., Milwaukee, Wis.  
Established 1878

*A Record of the News, the Work, and the Thought of the Episcopal Church*

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# The Living Church

NO.  
19

TWENTY-THIRD SUNDAY AFTER TRINITY

## GENERAL

### LEGISLATION

#### Assessors Note Trend Toward Church Property Taxation

Revision of tax exemption privileges of churches, charitable, and educational institutions on land they turn to business is being considered by state and local governments in various parts of the country as a result of the decline in property-revenue accompanying wartime conditions, it was reported in Chicago by the National Association of Assessing Officers. The association cited action by Louisville, Ky., as an example of the trend to place such property to tax-paying status. Louisville's city assessor has put on the rolls \$4,000,000 worth of commercially owned property by church, charitable, or educational institutions, for tax billing in January.

Meanwhile the Louisville city attorney is preparing legal opinions relating to one of nine classifications into which the property is being placed. The city will attempt to show that it was not the intent of the constitution to provide for exemption of such property when used for strictly commercial purposes. If the taxation is permitted, the city will receive \$96,000. The largest parcel of Louisville property exempt is a church-owned building valued as a bus terminal and garage, assessed at \$700,000.

The association further noted that in Washington, D. C., where district commissioners declared many institutions of this kind taxable during the past year, Congress now is considering a bill which would define exactly the exempt properties. Church property, for example, would include buildings "primarily and actually used by its congregation for public religious worship," along with parsonages and residences. Buildings belonging to and operated by schools and other educational institutions, to be tax exempt under the bill, must not only be organized on a non-profit basis, but must "embrace the generally recognized relationship of teacher and student."

Some type of property tax exemption is provided by all 48 states to religious, educational, and charitable institutions, the association pointed out, though most states simply designate the exempt property and relieve the owner and the assessor of the responsibility for taking positive action.

Methods of determining the taxable value of institutional property in the various states, the association said, include ownership, profit, private profit, and occupancy tests. Most common is the use

test, which grants tax immunity if the property is used for religious, educational, or charitable purposes. Alabama, Colorado, Missouri, and Pennsylvania are among states making this the sole test for exemption. Combination ownership—property owned by the institution is exempt without regard for use—and use tests are made the standard in Connecticut, Indiana, Massachusetts, New York, and Tennessee according to the association.

### INTERNATIONAL

#### British in Washington Feted by Brotherhood of St. Andrew

On Monday, October 26th, the Potomac Assembly of the Brotherhood of St. Andrew entertained at dinner more than 100 members of the several British missions with headquarters in Washington, D. C.



*Blakeslee-Lane.*  
AT INTERNATIONAL DINNER: Left to right, Bishop Freeman of Washington, Sir Leonard Browett, head of the British purchasing mission, and Coleman Jennings, noted Washington layman, are shown here at the British-American meeting.

## Departments

BOOKS . . . . .	22	FOREIGN . . .	7
CHANGES . . .	22	GENERAL . . .	3
DEATHS . . . .	18	LETTERS . . .	2
DIOCESAN . . .	17	PARISH LIFE .	16
EDITORIAL . . .	12	RELIG. & LIFE	6
EDUCATIONAL	20	THE WAR . . .	5

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.  
Member of the Associated Church Press.

An equal number of Brotherhood members and guests sat at dinner with their British brothers and sisters, the latter including a contingent of Canadian girls of their Army Auxiliary Force.

The dinner was held in the parish hall of the Church of the Epiphany, one of Washington's leading down-town churches. Around the dining room hung the Union Jack, and the flags of Australia, New Zealand, Union of South Africa, and Canada.

At the head table Mr. Lawrence Choate, president of the Potomac Assembly of the Brotherhood of St. Andrew, presided, and with him were: the Rev. Dr. Charles W. Sheerin, rector of the Church of the Epiphany; Brig. Gen. R. H. Lane, U. S. M. C.; Capt. W. S. Jameson, of the British Royal Navy, now attached to the British Embassy in Washington; the Hon. Noel Hall, Minister from Great Britain;



the Hon. R. W. Close, Minister from the Union of South Africa; Bishop Freeman of Washington; Sir Leonard Browett, K. C. B. Minister attached to the British Supply Mission; Sir Louis Beale, member of the British Supply Mission; Sir Gerald Campbell, Mr. Coleman Jennings; and the Hon. Francis B. Sayre, former United States High Commissioner to the Philippines; and Mr. Harrison Fiddesof, national executive secretary of the Brotherhood of St. Andrew.

The purpose of the dinner which was most effectively carried out was the promotion of friendship between members of the Anglican Communion and the British Commonwealth of Nations with the Episcopal Church in America.

From the beginning to the end everyone present felt the deep significance of the *raison d'être* of the dinner. When the voices of 200 men from the far corners of the earth, American and British, sang God Save the King followed by the Star Spangled Banner, hardly more was needed to arouse the keenest sense of intimate brotherhood existing between our two great communions.

After the dinner and after Mr. Choate, the toastmaster, had graciously extended thanks to those who had made the dinner possible, the diners joined in singing "O God our help in ages past," with Col. F. Granville Munson, U. S. A., at the piano.

#### COMMON CAUSE, COMMON FAITH

Mr. Coleman Jennings, vestryman of historic St. John's, Lafayette Square, Washington, and president of the local Community Chest Fund, was the first speaker. Mr. Jennings was born in South Africa, and spent several years of his boyhood in England, coming to America when he was fourteen years old. He has visited England many times in the past and with that background made a most impressive talk.

Mr. Jennings paid tribute to the wise, far-reaching and Christian statesmanship of the Archbishop of Canterbury, and expressed the opinion that when the war is over representative clergymen should come together before our political leaders take action to formulate plans for making a world in which men can live in peace.

Bishop Freeman of Washington gave a stirring talk upon the part the Church in English speaking countries must take in these present times and when peace shall have been attained.

## CANVASS

### 15 Communions Represented in United Appeal

An appeal to men and women of the nation to take an active part in the churches of their choice has been issued by Charles E. Wilson, national chairman of the sponsors committee of the United Church Canvass. The state of the world today had shown a need for a return to God and the eternal verities, he declared, adding that people were realizing more and more that it was not the material

things that nourished the soul but things of the spirit.

Fifteen communities and creeds, Christian and Jewish, are represented in the United Church Canvass, as well as the committee on foreign relief appeals in the Churches, according to Mr. Wilson. Endorsed by President Roosevelt and laymen in all walks of life, the Canvass has set aside November 15th to December 8th to focus the attention of the nation on the importance of church participation and to urge financial support for local community church appeals.

## SYNODS

### Executive Secretary of Province Of New England Resigns

The synod of the province of New England met at St. Martin's Church, Providence, R. I., on October 27th and at St. Stephen's Church, Providence, on October 28th. The Rev. Malcolm Taylor, executive secretary of the province, who has resigned his office after 21 years of service, was presented an inscribed silver bowl in appreciation of his labors for the province. Bishop Budlong of Connecticut was elected to take the place of Bishop Lawrence of Western Massachusetts as representative of the province on the National Council. Bishop Loring of Maine, the Rev. A. R. Kline, the Rev. John L. Pickells, Mr. Herbert W. Congdon, and Judge A. T. McCook were elected as members of the provincial council. The Rev. Almon Pepper, executive secretary of the Division of Social Relations of the National Council spoke on the problems facing the national Church in industrial areas, and the Rev. Charles R. Stinnette, curate of Trinity Church, Hartford, Conn., told of conditions in Hartford, which has had an increase of 39% in its population because of the presence of war-workers.

At the dinner held on Tuesday, the Rev. Francis A. Cox told of conditions in occupied China. The Bishop of Maine through his Dean, the Very Rev. Powell Dawley extended the invitation for the synod to meet in Portland, Maine, next year and the invitation was accepted.

## PROVINCES

### Synod of Washington

The appeal for prayers and intercessions is the appeal today of a returning missionary, said the Rev. Francis A. Cox, Chancellor of St. John's University, Shanghai, in his address to the 200 delegates and guests at the banquet of the synod of the province of Washington, held in Baltimore, on October 20th, 21st, and 22d. This is quite different from the usual appeal for new personnel and financial assistance, but Dr. Cox feels that "with this spiritual bond that connects the far East with the Church at home, there can be no failure."

Shortly after Japan declared war on China, Dr. Cox was a prisoner and as he went into the prison room, with some 30 others, none American, he found one

man, half Portuguese and half Japanese who spoke English. He was married to a Japanese and employed by a Japanese newspaper and was compelled to leave Japan because of his fluency in speaking English, and arrested on the charge of espionage. He told Dr. Cox something of his prison life, and said "I suppose you are here for espionage and you must be very careful because they know you are a spy." Dr. Cox denied this and the man replied "I know from the six weeks I have been here there is only one thing to save you and I advise you right away to engage in that. The only thing left to do is pray." As Dr. Cox prayed, he thought of the time of the year (which was February) and the month, and he said his prayer would be that deliverance might come to him by Easter. He was released on Thursday of Holy Week and on Saturday morning, the Japanese-Portuguese man phoned him and said he had been released.

Dr. Cox quoted Lord Halifax as saying "The real issue of this second world war is whether or not Christianity is to survive" and to this Dr. Cox added "with our prayers and intercessions, we can see that Christianity will survive."

The headquarters of the Synod were in the diocesan house and the meetings were held in Emmanuel Church, Grace and St. Peter's Church and St. Paul's Church. Bishop Wyatt-Brown of Harrisburg presided.

Bishop Hart, Coadjutor of the diocese of Pennsylvania, preached at the service on Tuesday evening on The Church's Immediate and Further Responsibility. His challenge was that "Unless the Church will move forward from tradition and old places it will miss its opportunity."

#### OFFICERS

Bishop Strider of West Virginia was elected president of the synod for the next three years, and Mrs. John E. Hill, Philadelphia was elected provincial president of the woman's auxiliary. The representative elected from the province to sit on the national board of the Woman's Auxiliary was Mrs. William R. Talbot of Pittsburgh.

At the meeting of the woman's auxiliary, Miss Sabin Gove, a German refugee, spoke of her experiences in escaping from Germany. While she was imprisoned, she continuously thought how wonderful it would be to be clean and have food to eat but now that she is free and her material needs are supplied, she realizes the need of deeper spiritual food and she realizes this need is so much greater than our material wishes.

The diocese of Maryland celebrated the 250th anniversary of the establishment of the thirty original parishes in the province of Maryland on Wednesday, the 21st, and a service of commemoration was held at Old St. Paul's Church, at which the clergy were vested and in the procession, Archbishop Helfenstein, Bishop Powell, Bishop Freeman, and Bishop McClelland, Bishop of the three dioceses in Maryland, participated. The historical address was given by the Rev. Dr. Arthur B. Kinsolving, rector-emeritus of St. Paul's Church.



## SECOND FRONT

### Free Bishops Repudiate Signatures to Petition

Three bishops of the Episcopal Church and several Protestant Church leaders have repudiated their signatures appended to a petition released last fortnight, calling for the opening of a "new Western front" through the "Fascist spokes" of Spain and Vichy France. The petition was sponsored by Kenneth Leslie, editor of the militantly Catholic and pro-Soviet periodical, the *Protestant*, published in New York City. The bishops whose signatures are said to have been "erroneously included" in the case of the original petition are the Rt. Rev. Drs. Walter Mitchell, Bishop of Arizona, William Scarlett, Bishop of Missouri, and Beverley D. Tucker, Bishop of Ohio. Other Churchmen whose names were appended to the petition included:

Bishops Abbott of Lexington, Brown of Northern Virginia, Demby (retired), Spencer of West Missouri, Jenkins (retired), Gooden, Suffragan of Los Angeles, Walker of Atlanta, and Green of Mississippi; and the Rev. Messrs. Charles Ackley, Lane W. Barton, Niles Carter, Joseph F. Fletcher, John S. Higgins, Charles D. Kean, James V. Knapp, Frank Fenn, William Brewster, Harland Hand Donegan, Richard Day, Joseph Titus, Guy Emery Shipley, and William B. Spofford.

A telegram received by THE LIVING CHURCH from a prominent Protestant theologian charges that some of the names appended to the petition are spurious, indicating that the signature of Dr. Ernest Remont Tittle and others were used without authorization.

The petition, as released to the religious and secular press, purported to have 911 signatures of "Protestant clergymen." Couched in political rather than religious terminology, the petition urged the "anti-Fascist" nations to "attack at once all those points of power whose 'neutrality' is a mere option held by the Axis to be taken up at its convenience." The petition ended:

"If the United Nations are to win this war it must be carried into the German back of the Axis through these Fascist spokes and carried today when Germany is locked in battle with the Soviets. This back-opening a new Western Front—has been requested of us by our sorely pressed and decimated Russian ally. If we hesitate and disaster overtakes us, we must blame none but ourselves."

The *Christian Century*, commenting on the petition, points out that while the demand for immediate invasion is ostensibly aimed at Vichy France and at Fascist Spain, parts of it would apply equally to Sweden, Switzerland, Portugal, and perhaps even to "some South American nations whose neutrality is slanted toward the Axis."

Bishop Hobson of Southern Ohio, stating that he had declined to sign the petition, said bluntly that he thought such a

plea outside the province of the clergy, and that "the matter should be left in the hands of those 'in the know.'"

#### Editor's Comment:

This petition, advocating attack on nations with which this country has diplomatic relations (however strained), seems exceptionally ill-advised and might well prove highly embarrassing to our government. Moreover the *Protestant*, which sponsored the petition, seems to the unbiased reader to be more concerned with politics than with religion, with a strong Marxist slant.

The moral of all this? Bishops and other clergymen, confronted with petitions and manifestos, might well follow the sound business practice: Read and investigate before you sign.

## ARMED FORCES

### Army and Navy Commission

The total sum given by the Church to the Army and Navy Commission is \$485,765.32, as reported to the National Council by Bishop Sherrill, Commission chairman. Of receipts, the Commission expended to October 5th, \$220,907.

This expenditure, Bishop Sherrill explained, covers all current expenses, equipment for chaplains, literature, discretionary funds for chaplains, and the subsidizing of work in certain war industrial districts.

Bishop Sherrill expressed the feeling of the Commission that additional intensive campaigns on behalf of the Commission's work would be inadvisable, but urged that the matter be kept constantly in the mind of the Church, as a work that must go on as long as the war lasts, and that will increase largely, if the Army is greatly increased. It is impossible to forecast needs through a long-continued war. It is entirely possible that twice as many chaplains will be needed as are at present in service. The National Council approved the Commission's plans, and authorized an appeal to the people of the Church, early in February, 1943.

The Commission has conducted its operations to date, Bishop Sherrill said, with an over-all cost of 2.7%.

Following is the Army and Navy Commission's statement of receipts from dioceses to October 13th, totaling somewhat more than the earlier figure reported to the Council:

Alabama	\$ 2,243.58
Alaska	113.41
Albany	6,619.76
Arizona	686.85
Arkansas	994.06
Atlanta	1,316.56
Bethlehem	5,247.37
California	5,707.30
Central New York	6,804.68
Chicago	6,431.47
Colorado	3,177.45
Connecticut	14,083.55
Dallas	2,221.21
Delaware	13,093.41
Duluth	804.75
East Carolina	1,850.97
Eastern Oregon	319.90
Easton	567.59

Eau Claire	524.40
Erie	1,544.37
Florida	1,883.70
Fond du Lac	1,494.59
Georgia	1,897.63
Harrisburg	1,902.02
Honolulu	517.14
Idaho	155.17
Indianapolis	1,141.93
Iowa	1,133.39
Kansas	1,600.00
Kentucky	3,400.23
Lexington	1,974.30
Long Island	13,955.05
Los Angeles	9,827.61
Louisiana	5,892.59
Maine	1,645.93
Maryland	11,184.75
Massachusetts	65,070.83
Michigan	20,038.88
Milwaukee	3,385.49
Minnesota	8,381.77
Mississippi	1,509.94
Missouri	3,262.72
Montana	288.57
Nebraska	509.03
Nevada	185.90
New Hampshire	2,014.97
New Jersey	11,699.01
New Mexico	469.95
New York	33,713.84
Newark	11,021.58
North Carolina	2,887.98
North Dakota	570.61
Northern Indiana	708.48
Northern Michigan	136.77
North Texas	304.86
Ohio	13,555.89
Oklahoma	824.27
Olympia	1,534.98
Oregon	2,042.33
Pennsylvania	17,031.03
Pittsburgh	7,018.15
Panama Canal Zone	338.65
Puerto Rico	47.01
Quincy	913.80
Rochester	5,015.00
Rhode Island	4,470.58
Sacramento	237.36
Salina	411.36
San Joaquin	143.36
South Carolina	1,320.43
South Dakota	662.62
South Florida	7,536.52
Southern Ohio	15,065.11
Southern Virginia	2,459.62
Southwestern Virginia	1,606.41
Spokane	1,328.63
Springfield	1,105.55
Tennessee	8,956.41
Texas	8,387.40
Upper South Carolina	1,181.22
Utah	67.25
Vermont	770.20
Virginia	6,967.00
Washington	6,460.66
West Missouri	2,884.83
West North Carolina	749.95
West Texas	2,921.80
Western Massachusetts	6,452.47
Western Michigan	1,168.72
Western New York	3,550.00
Western Nebraska	264.05
West Virginia	2,465.77
Wyoming	510.55
Miscellaneous	1,897.19
Unpaid pledge of	19,000.00

TOTAL	\$437,600.63
Raised originally	51,354.80
GRAND TOTAL	\$488,955.43

### Chaplain Graduation

Graduation exercises for the October class of Army chaplains were held October 31st at the training school, Harvard University, Cambridge, Mass., the Very Rev. Angus Dun delivering the invocation.

Among the 382 Army chaplains graduated were 22 Episcopalians: The Rev. Messrs. Richard L. Sturgis, James R.



Helms, Devon Ellsworth, Loyal Y. Graham, Thomas Richey, Frederic Witmer, Richard K. White, Arthur B. Cope, Glenn S. Reddick, Ernest W. S. Scully, William B. Kenworthy jr., Stephen Webster, Maxwell B. Courage, James E. Clarke, Frederic J. Haskin jr., Lewis R. Howell, Robert S. Trenbath, Edward B. Guerri, Eldon W. Borell, Frederick A. McDonald, Joseph B. Bernardin, Henry E. Brendemihl.

### Bishop Ingley's Christmas Letter

Men in the armed forces whose homes are in the diocese of Colorado will receive a Christmas letter this year from Bishop Ingley, who is collecting all names of service men, with special effort to make sure that no one is missed.

"We on the home front want to be worthy of you," says the Bishop's letter. "May God help all of us to be faithful in our several posts of duty so that righteousness and justice, liberty and truth, shall not perish from the face of the earth."

## HOME FRONT

### War Services At Trinity Church, New York

Trinity Church, New York, has instituted a "War Service" to be held every Sunday afternoon for the duration of the war.

"These War Services," said Dr. Fleming, rector of the parish, "will be the first of their kind as a sustained spiritual contribution to our ultimate victory in the war. They are especially appropriate at historic Trinity Church, known as the Abbey of Wall Street, because of its establishment by royal charter, its close association with our national history from Colonial Days, its monuments to our country's heroic dead and its three centuries of spiritual service to our country."

"We are engaged in fighting 'the good fight' remembering that what we hold good and true can be won and retained only by struggle and ceaseless vigilance. These War Services are planned to enable us all to enter into that spiritual discipline and training that will enable us to answer the call of duty and not be found wanting."

### Vigil of Prayer

A month's vigil of prayer was inaugurated November 1st in the 75 parishes and missions of the diocese of Texas. Bishop Quin has announced the plan to his clergy and lay conferences and declared that this intercessory effort becomes the first of its kind in the Nation.

During the 30-day vigil volunteer members of some parish or mission somewhere in the diocese will offer prayers "every second, every minute, and every hour of the day for the entire month. Prayers for self-preparation for peace, for peace, and for suffering humanity throughout the world will be offered. Because the present war is global, there will be intercessions

WHAT shall we say to those who use the worldliness and conformity of Christians to the secular world as an argument against taking Christianity seriously? At the outset let us say that any fair critic will not judge superficially from surface indications. He will go to the heart of the matter and see the complete picture of the Christian religion. Moreover, he will form his judgments from Christians at their best and not their worst. One does not reject matrimony because all too many marriages end in divorce. One does not refuse to assume civic responsibility because there is so much that is rotten in politics. Quite the opposite. The very fact that there are these failures and shortcomings makes it all the more important that the man with high ideals work all the harder to make his convictions effective in the world.

1. Let us recognize first of all that we are human beings. The frailties and the limitations and the failures of our common humanity are very marked. It was that very fact that called forth the Incarnation. All of us say with St. Paul, "the good that I would I do not, the evil that I would not, that I do." Many people are at heart better than they are able to practice consistently. They have their finer side, hidden though it may be at times. We too often tend to judge persons by their mistakes, while at the same time we are the first to claim indulgence for our shortcomings.

2. Let us remember, too, that man is caught in a network of relationships which he cannot always control. We inevitably share the sins of society whether as taxpayers, investors, or voters, or participants in an unjust economic and industrial system, either as employers or employees. It is very difficult to live in two worlds at the same time, the world of idealism and the world of reality, to keep our head in the clouds and our feet on the ground. There are situations where some conformity, some adjustment is necessary. It is unfair to assume that this is always willing acquiescence. But a Christian cannot and never should get use to anything that is wrong. He should never accept as inevitable that which is unjust, he should everlastingly proclaim

somewhere in the diocese simultaneously with warfare at one or more areas of the world," Bishop Quin says.

By dividing the time among the several parishes and missions on membership basis each congregation will share in proportion. A parish of 100 members will share about five hours of the 30-day intercessory

and work for the right that some day is to be.

3. One thing is certain, in forming our judgments we cannot ignore the vast throng of Christians down the ages who have been true to their Lord. Our minds turn at once to a Grenfell or a Schweitzer, or a Kagawa, whose lives have given overwhelming evidence of the beauty and the power of the Christian religion. A man is forced to take seriously a religion which induces its followers to forsake comfort and safety and to pierce the frozen North or the jungles of Africa, or the slums of Kobe to bring healing and hope to the lowliest of God's creatures. But we cannot stop there. The defense of Christianity does not lie in the example of a few outstanding souls. The open-minded critic will see about him abundant evidence of spiritual greatness in very humble Christians, individuals whose faith is not shaken by some grim tragedy, noble souls who are struggling on in spite of unbelievable handicaps, inconspicuous lives who in their homes or in their work or in their daily contacts spread happiness, kindness and friendship.

4. But the most important word remains to be said. We do not take the Christian religion seriously because of the acts of Christians, good, bad, or indifferent; we take the Christian religion seriously because of Christ, the life He lived, His teachings, His Resurrection, His persistent, transforming power down the centuries. He redeems the poorest Christian representative, He transcends the finest Christian example among His followers. He is not at the mercy of men. To be sure those who give Him only lip service make His work the harder, and retard by that much the coming of His Kingdom. But those who commit themselves wholeheartedly to Him find their lives radiant with happiness and vibrant with power. As we look at Christ as we see Him in Jesus, we know that He and His religion and His Church must be taken seriously.

NEXT IN THE SERIES: *The Rev. Dr. Don Frank Fenn answers the question: "Does the Church betray Christ by its timidity in facing moral problems?"*

period, although the specific portion of the day or night will not be a choice of the congregation.

The Rev. E. Lucien Malone jr., rector of St. Mark's Church, Bay City, Tex., chairman of the vigil of prayer. Many parishes of the diocese are having schools of preparation for the vigil.

## Religion and Life

XXIII. *Isn't the worldliness of Christians a strong argument for not taking the Christian religion seriously?*

By the Rev. Richard Greeley Preston

Rector of All Saints' Church, Worcester, Mass.



## RUSSIA

### Moscow Church Head Greet Archbishop of Canterbury

Responding to a message from the Archbishop of Canterbury, the Metropolitan of Moscow expressed the hope that relations between ourselves and our church organizations may develop towards mutual esteem and brotherly good-  
"Not in vain," the Metropolitan wrote, "God unite the people of the British Commonwealth and those of the Union of Soviet Republics in one pact, whose aim is great and sacred: the delivery of mankind from the bloody terrors of Fascism, the oppression of the weak by the strong, the brutal hatred between nations. This aim belongs to the world, but its attainment is dependent on, and means indeed, the fulfillment of our Lord's commandment: 'Greater love hath no man than this, that a man lay down his life for his friend.'"

#### CANTERBURY MESSAGE

In his message to the Metropolitan of Moscow, the Archbishop of Canterbury expressed the heroism of the peoples of the USSR in resisting "the sudden and treacherous invasion of their motherland."  
"I have rejoiced," the Archbishop wrote, "in the memorable successes vouchsafed to the valiant constancy of the armed forces of the USSR, to the steadfastness of its people and to the courage and wisdom of its leadership; and whatever may open in the near future, I look forward with sure confidence that God's blessing will rest upon the comradeship in arms of the peoples of the USSR with the peoples of the British Commonwealth, to the certain deliverance of all who are oppressed or threatened by the Nazi and Fascist aggressions and to the coming of the day of peace and of the brotherhood of all mankind."  
The Archbishop also expressed his heartfelt prayer and desire that relations of mutual esteem and of brotherly goodwill may develop alike between ourselves and between our Churches."

## ROMANIA

### Rumanian Patriarch Arrested; Efforts to Stop Jewish Persecution

Patriarch Nicodim of the Rumanian Orthodox Church is now under house arrest and has been replaced by Archbishop Nicolai Balan of Cluj, as Acting Patriarch, reports from private sources reveal, according to a Religious News dispatch.  
The resignation of Patriarch Nicodim was announced by the Berlin radio several days ago, but at that time it was stated that "nothing is available regarding the reason for his resignation."  
It has since been learned that the Patriarch relinquished his post because his repeated protests to Premier Antonescu against intensified anti-Jewish measures

had been ignored, despite the fact that Nicodim was the supreme religious leader of the country.

Elected to office in June, 1939, the 77-year-old Patriarch was highly regarded by non-Orthodox leaders in Rumania. His substitute, Archbishop Balan, is described as a supporter of the pro-Nazi government, and of the Iron Guard, notorious pro-Fascist and anti-Semitic legion.

Meanwhile the condition of the Jewish population in Rumania appears to grow more and more hopeless.

It is estimated that out of more than a million Jews in the country, over 700,000 have been killed, exiled to Poland, or isolated in Transnistria, the prison province which the Rumanian government established in the occupied Ukraine as a "Jewish reservation." Chief Rabbi Safran is now detained as a "hostage," together with all Jewish leaders.

Jews are no longer permitted to attend synagogues. Many of the synagogues have been demolished and their properties confiscated. Jewish organizations have been abolished. No Jews may hold jobs and Jewish children are not permitted to attend school.

Widespread dissatisfaction over the treatment of the Jewish minority is reported to be evident throughout the country.

Rumanian newspapers announced recently that 120 peasant families in the village of Kubmarus, near Timisoara, had adopted the Jewish faith in protest against the brutal treatment of Jews. In reprisal, the Rumanian government confiscated their property, interned the leaders in a concentration camp, and deported the rest of the peasants to Axis-occupied Ukrainian territory administered by Rumanian officials.

#### AXIS FRICTION

Coupled with general dissatisfaction over the treatment of the Jews is a growing uneasiness over the sending of additional Rumanian troops to the Russian front despite promises made that no more troops would be sent.

In a recent protest to Marshal Antonescu, the peasant leader, Iuliu Maniu wrote:

"All Rumania demands to know how the government safely can deprive the country at a moment when Hungary and Bulgaria remain armed to the teeth and Hungary still is sending infantry and motorized units into northern Transylvania for big maneuvers late in the autumn."

Confiscation of food, clothing, and other supplies for the needs of the German armies is another major cause of Rumanian discontent. Instances of sabotage by Rumanian patriots have frequently been reported.

It is generally believed that pressure is being put on the Rumanian Premier to apply more rigorous measures against the Jews. This view is supported by reports of the return of Horia Sima, notorious Iron Guard leader, who, with some 200 of his followers, took refuge in Germany after the riots of January, 1941. Sima, it is stated, was kept in Berlin by the Nazi au-

thorities as a threat against Marshal Antonescu if the latter failed to carry out orders in a manner satisfactory to Berlin.

Sima is said to have announced that he was sent back to Rumania to exercise a form of supervision over the Rumanian Premier. His return is linked with the intensified measures now being taken against the Jews as well as Antonescu's failure or inability to heed the popular outcry against the draining of Rumanian manpower and food resources.

## NORWAY

### Quisling Bishop Quits After Nervous Breakdown

Quislingite Bishop Einar Lothe of Trondheim, Norway, has suffered a nervous breakdown and has asked permission to retire, according to a Religious News Service Dispatch cabled from Stockholm.

For months Bishop Lothe has been treated with "icy disdain" by the townspeople. His congregation in the Trondheim Cathedral, where he preaches in uniform, has dwindled to a mere handful.

Snubbed everywhere Bishop Lothe frequently finds himself the sole occupant of a previously crowded street-car soon after he steps aboard.

### Bishop Berggrav Working on Translation of New Testament

Bishop Eivind Berggrav, imprisoned primate of Norway, has started work on a translation of the New Testament into modern Norwegian.

Latest translation of the Norwegian Bible was completed in 1930. Since then, the language has undergone so many changes, due to efforts to replace regional dialects with a universal tongue, that a new translation has become a pressing need.

Bishop Berggrav's translation will start with the Epistles Paul wrote during his captivity in Rome.

The Bishop is under strict house arrest at his country home near Oslo, which is surrounded by barbed wire and guarded by 14 Quisling policemen.

## NEW ZEALAND

### Campaign For Christian Order

The Christian Council of Churches of New Zealand has organized a Campaign for Christian Order for the months of September, October, and November 1942. The campaign is, according to the *Methodist Bible Class Link*, "probably the biggest piece of coöperative evangelism attempted in the Dominion, and it is pleasing to note that the chief courts of all the denominations in the Council—the Church of England, Presbyterian, Methodist, Baptist, Congregational, Church of Christ, and the Society of Friends—have all heartily endorsed the proposition."

In order to help the clergy to prepare this campaign "for faith and freedom,"



a handbook has been issued which states: "A vast responsibility rests upon the Church if she is to be faithful to her Divine Lord. We are called upon to wage a war on two fronts. . . . This responsibility is also an opportunity. The present chaos cries aloud the futility of rejecting the Divine Law. And war's extremity is God's opportunity.

"But how is the Gospel to be brought to the needy world? How can a divided Church speak to a divided world the message of the healing Cross? It was such questions which led the Council to feel that they could not wait for Church union before acting. Indeed, they believe that by coöperating in a campaign like this, reunion will be brought nearer.

#### UNITED FRONT

"The main aim, therefore, is for the Church to present a united front and speak with a united voice on the great facts of our faith and their application to the circumstances of today. The emphasis is to be on Order as against Disorder of the present. We have to build for the future now."

During the three months of active campaign, each Church will proclaim the message to its own people. There will be special emphasis on the Christian contribution to the great themes of justice, freedom, ordered government, and the Kingdom of God. The campaign will conclude with a united appeal to the community in four meetings in public halls. The main objectives are: A large number of convinced Christians; a more effective witness to the Christian way of life, and a more widespread acknowledgment of the responsibilities of the Christian man in the life of the community; a more widespread acknowledgment of the dependence of the ideals of our Western civilization upon the Christian faith, and upon that alone.

#### ENGLAND

##### St. Luke 19:5

The movement to make Christian social principles effective in England's economic life has enlisted a prominent London stockbroker, according to a Religious News Service cable.

In an address before the Lord Mayor's newly formed committee to bring religion to bear upon the life of the city of London, Sir George Aylwin, a partner in the brokers' firm of J. and A. Scrimgeour, president of the Medical College of St. Bartholomew, and treasurer of St. Bartholomew's Hospital, declared:

"If we wish to take part in the reconstruction of a world fit, not necessarily for heroes, but for Christian people, we should, by our example, endeavor to show the world we are capable of change of heart and ready to coöperate with all peoples and share with them the fruits of peace.

"The profit motive must go. It would be best for all that government control should continue during the postwar period until people are decently housed, clothed, and fed."

Explaining his statement to Religious News Service, Sir George pointed out

that he did not wish to imply that all profit should cease, since profit in the sense of reward or return for service must always remain.

He said he was thinking particularly of possible post-war exploitation by financiers or syndicates for selfish ends.

#### Churchmen Display Solidarity With Jews at Protest Meeting

Warning against the danger of becoming "morally numb" from witnessing repeated horrors, Dr. William Temple, Archbishop of Canterbury, declared recently that the Nazi persecutors of the Jews are comparable to an "earlier Nazi" who massacred the children of Bethlehem.

Addressing a special mass meeting at the Royal Albert Hall, called to protest atrocities perpetrated against European Jews by the Nazis, Dr. Temple said that, "we are witnessing such an eruption of evil as the world had not seen for centuries. What is happening in Europe is so horrible that the imagination refuses to picture it."

Sharing the platform with the primate were the Rt. Rev. David Mathew, Roman Catholic Auxiliary Bishop of the Archdiocese of Westminster, Lord Cecil, General Sikorski, Dr. J. S. Whale, Dr. Walter H. Armstrong, Moderator, Free Church Federal Council, and Chief Rabbi Hertz.

#### CHINA

##### Home Mission Work

Among many unfamiliar names now being learned by Americans are the names of tribes in southwestern China and northern Burma. The Kachins and Shans and Nosu, the Pai-i and Min-chia, are some of them.

The Min-chia, to the number of 300,000, live in the country near the western end

of the Burma Road, in Yunnan province and so are neighbors of the Chinese Churchpeople who have migrated there from eastern China during the war.

The Chinese Church has opened a mission among the Min-chia, directed by Rev. T. L. Song under Bishop Y. Y. T. who is in charge of the work in all the region. Near Tali is the Min-chia village of Shang Yang Chin, at the foot of the snow-capped Tali mountains and overlooking the lake on whose shores Central China College stands. Two houses with small farm were rented by the Church and Mr. and Mrs. Song moved in, to start the first rural center among the tribespeople. While Mr. Song worked among the men, his wife started reading and sewing classes among the women. They found a warm welcome.

This mission is but one instance of the leadership and initiative of the Chinese Church. It is "home mission" work in a sense, as though early migrants from the eastern United States, settling in Oklahoma, had started a mission to the Indians.

The Min-chia are not primitive, in the usual sense. A Chinese writer, Hsien-chun Hu, in the *Far Eastern Survey*, says that they are not all illiterate; they used to send scholars to take the civil examinations in imperial days, and they have a stable culture of their own.

In the seventh century the great Shans kingdom was established here, overlapping what is now western Yunnan and northern Burma, with a capital at Tali. Trade went out to India and China, with exports of fine silks and brocades, gold, silver, tin, iron, lead, jade, amber, peacocks, rhinoceros hides, ivory and elephants.

In the 13th century western Yunnan became part of the Chinese empire but remained almost completely untouched by outside influence until recent years. "After the war, when China is ready to reconstruct her economy along modern lines," Mr. Hu adds, "she will not only accept these tribes with all their strange ways but will give them their place in the brotherhood of nationalities within her borders."

#### INDIA

##### Dornakal Approves South India Union Scheme

The Dornakal diocesan council, acting through its standing committee, voted in approval of the South India Scheme at its meeting at Bezwad, India, on October 15.

The text of the resolution follows: "Resolved that on behalf of the Dornakal Diocesan Council approval be given to the 'Scheme of Union' and we pray that at the session of the General Council notified for 1944 that the Church of India, Burma and Ceylon may be guided by the Holy Spirit to declare its acceptance of the Scheme."

The plan for union is being submitted to the various dioceses of the Church in South India for canonical action. The Anglican Church is expected to take final action at the meeting of the General Synod in 1944.

#### LIVING CHURCH RELIEF FUND

##### Living Church Nursery Shelter

Previously acknowledged	\$1,575.41
St. James' Church, New York City	200.00
Anonymous, Brookline, Mass.	10.00
Mrs. Arthur K. Gardiner	10.00
Susan Magette	10.00
Mrs. Edgar B. Phelps	10.00
Mrs. Joseph P. Smythe	10.00
F. G. Whitefield	10.00
Miss Maria B. Samuel	5.00
Mrs. Thomas E. Baird	3.00
Rev. John W. Walker	3.00
Alex. E. Fraser	2.50
	\$1,848.91

##### Shelter Christmas Fund

Previously acknowledged	\$ 14.50
F. G. Whitefield	5.00
The Misses Lloyd	2.00
	\$ 21.50

##### China Relief Fund

Woman's Auxiliary, Section B., Christ Church Cathedral, New Orleans	\$ 5.00
M. W. L.	1.00
	\$ 6.00

##### Greek Relief

Rachel Bateman	\$ 2.50
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# Studies in Christian Prayer

## I. The Nature of Prayer

By the Rev. S. C. Hughson, OHC

Superior, Order of the Holy Cross

FIRST in importance in considering prayer is to know what it is. Many even faithful souls do not understand its nature. They think that prayer is asking God for what we want. This prayer petition is indeed a real part of prayer, but only one part, and perhaps the lowest. Prayer has been defined in manifold ways. Augustine says, "Prayer is the soul's affectionate quest of God." A better definition could hardly be found. Prayer consists of many elements, but love must be dominant, love for God and love for our fellows. And love is always on the quest. Who truly loves truly prays. As good a working definition as we could find is perhaps to say that prayer is any loving communication between the soul and God. If this brief series of papers is to be effective in helping souls to pray better, it might be well to go back to the old theme of the constituent parts of every prayer. Spiritual masters for centuries have given them to us as five in number—praise, thanksgiving, confession, intercession, and petition. He who "says his prayers," earnestly bringing in these elements, is really praying. Let us take them in order.

### I. PRAISE

Praise is the paramount thing in prayer. Praise is the work of the heavenly host. We are to learn what we shall have to practise in the heavenly life, it were well to begin the lesson here. The greatest prayer Book the world has ever known is the Psalter. Have you ever noted how much of praise is in it; that many of the psalms contain nothing but praise from beginning to end? The author of these praises is the Holy Spirit Himself. As we daily begin our prayers, the first thing must be the praise of God. When our Lord gave His disciples the great model prayer, He commanded, "Pray after this manner," and the first half of the Lord's Prayer has to do solely with the glory and praise of God.

Nothing can be better than to go through the Psalter, selecting short expressions of praise. Write them down, and get them by heart, always beginning our prayers with them, as well as using them as ejaculations through the day. Such has been through the ages the practice of holy men and women in whose footsteps we would well to walk.

### II. THANKSGIVING

Thanksgiving naturally comes next. How can we ask God to supply our wants until we have first thanked Him for the countless blessings of the past? But our thanksgiving must be intelligent. We must know what we are doing and why. So, we must look over the day. What blessings has God sent you? Count them up. Try making a written list of them occasionally. You

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*¶ This is the first of three articles by Fr. Hughson on making prayer a reality in daily living.*

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will be astonished to see how many there are. Not the great things, but the little blessings. Nor yet the unusual things, but the old blessings we have had always until we are scarcely conscious of them, and for which we perhaps have never really thanked God—food, friends, clothing, a shelter, all these things which millions today, more worthy than we, lack. And in all this, remember the words of the apostle—"In everything give thanks for this is the will of God in Christ Jesus concerning you"; and again, "With thanksgivings let your requests be made known unto God."

### III. CONFESSION

Then confession, which must ever be a real part of prayer. We dare not ask His blessings when we have so hurt and wounded His loving heart until we have made some amends for the dishonor we have done to Him by our sins. Our confession, like our thanksgiving, must be intelligent. It were a dishonest mockery of God to confess sins without having some clear idea of what they were. Therefore, here again I must examine my life each day. Such examination of conscience need not take more than two or three minutes. Go back to the beginning of the day. Ask yourself the questions, "Where was I?" "What was I doing?" "With whom was I talking?" These questions will bring to mind the sins of thought, word, or deed, of which you have been guilty. Acknowledge them one by one to God. You are not confessing them for His information. He knows far better than we how we have failed. It is for our humbling, that humbling we all need if we are to be worthy of forgiveness. Ask His forgiveness. "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

### IV. INTERCESSION

Thus having cleared ourselves, so to speak, with God, we can go on to offer our petitions. But again, beware of self. Not for our own personal desires are we first to pray, but for others. Intercessory prayer

is one of the essential Christian duties. We pray normally for those near and dear to us, but we dare not stop with this. We belong to the great brotherhood of man, and the apostle teaches us to make prayers and supplications for all men. There is no better intercessory manual than the daily paper. There is scarcely one item of news in it that does not furnish material for prayer. Most of the news is the account of sin. In large measure the newspaper is the devil's diary of the day before. Even the good things in the paper are to a great extent accounts of the efforts to offset the evil that is in the world. To him who is devoted to the honor of our Lord Jesus, and who loves his fellow-man and grieves over the calamities which befall him, the reading of the newspaper can be made a definite devotional exercise day by day.

### V. PETITION

When we come to prayers for ourselves we have to tread carefully. We have little knowledge of our own needs; we are blinded by our selfish desires. "We know not what we should pray for as we ought," says St. Paul. Could we pray better than to confine ourselves to the words of one of the great collects—the greatest respecting prayer—where we plead with God "to have compassion upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us"?

But this would hardly satisfy the longings and aspirations of our souls, nor does God lay anything of the sort upon us. We can and should pray for what our prayerful judgment and reason seem to show to be our needs; but, as must indeed be the case with all prayer, let all judgment and reason be wholly subject to God. "Not my will but thine be done." The apostle tells us that we are to "come boldly unto the throne of grace," with love governing us, and all will be well. "Love and do what you like," said St. Augustine, for he knew well that if we are striving to live according to the love of God, we will not desire anything that would be contrary to Him.

Love unites us to His will, and, as St. Catherine of Siena said so well, "I love what He loves and hate what He hates for Love hath made me one with Himself."

### DE PROFUNDIS

NOW, while the thin knives of pain pierce my body  
And the poisoned arrows of doubt assail my mind,  
Now let me not for one hazardous instant forget  
That sensible pain and visible failure are only the materials.  
I am the product.

DOROTHY LEE RICHARDSON.



# Christian Europe Today and Tomorrow

By the Rev. Samuel McCrea Cavert, D.D.

General Secretary of the Federal Council of the Churches of Christ in America

TO SPEND six weeks on the Continent of Europe in 1942 is both a burden and a privilege: a burden because of the depressing closeness of the stark realities of the Nazi terror; a privilege because of the opportunity to do what one person can to express and strengthen the ecumenical Christian fellowship that exists in spite of the war. Several American Churchmen have been able to visit England earlier in the year; my visit was the first made to the Continent by a representative of the American Churches since our entry into the war.

I left our shores by the Atlantic Clipper on September 12th. I had breakfast in New York that morning and dinner in Lisbon the following evening. The return trip of the Clipper, taking the longer and balmier winter route, yoked four continents—Europe, Africa, South America, North America. Yet there are still some who think that our country can live a separate life, and some who do not understand that the Church must be a *world* community.

Of the six weeks abroad, three were spent in Switzerland, the other three in transit through unoccupied France, Spain, and Portugal. Switzerland is the country *par excellence* for learning about the Continent today. As a neutral island in the center of a vast sea of conflicting currents, it affords the best single opportunity of learning about conditions in Europe. It was my good fortune to talk not only with scores of leaders in the Swiss churches but also with French, Swedish, Dutch, and German Christians.

## THE VITALITY OF THE CHURCH

1. The outstanding impression left by such a visit is that the Church in Europe, in spite of all that it has suffered—or perhaps because of it—has a surprising spiritual vitality. In outward circumstances, in many countries, it is pathetically feeble—impoverished, restricted in its services, unable to provide training for its ministers. Not a few of its best leaders, like Bishop Berggrav in Norway, Professor Hendrik Kraemer in Holland, and Pastor Martin Niemoeller in Germany, are imprisoned or interned, but the influence of their witness to the faith is even greater than if they were free. In many cases the Church, in both its Protestant and its Catholic branches, is the greatest center of resistance to Nazism.

Unoccupied France today affords the most recent illustration of the moral vigor and spiritual freedom of the Church. There the Church, after a period of confusion, is finding its soul again in connection with the issue of the treatment of the Jews. When the Laval regime, under the demand of its Nazi master, adopted the policy of deporting Jews for forced labor, it was the Church which found the clearest voice in their defense. The heads of both the Protestant and the Catholic com-

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*Dr. Cavert has just returned from a visit to the Continent of Europe, made at the request of the American members of the Provisional Committee of the World Council of Churches. This is his report to the Christians of America.*

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munities made official protest. In both Catholic and Protestant parishes throughout the country pastoral letters were read, describing the current persecution of the Jews as un-Christian. Pastors assisted large numbers of the hapless refugees to escape from the clutches of the police and provided asylum for Jewish children whose parents were deported.

It is also of great significance that both in Germany and in occupied countries the Church, in the face of all obstacles put in its way and deliberate efforts to render it ineffective, has been able to maintain its parish organization. The local congregations have withstood the disruptive forces. In fact, the Church is the one institution which has succeeded, in the main, in maintaining a solidarity against totalitarian pressure.

## THE CHRISTIAN WORLD FELLOWSHIP

2. Another impression, closely related to the first, is that, despite the war, the ecumenical Christian fellowship still lives. Wounded though it be, it survives.

Thanks to the fact that before the war the World Council of Churches had come into being, at least in a provisional form, the leaders in the Churches in most of the countries of Europe do not feel themselves wholly shut off from one another. In a surprising degree, Christian leaders in one nation know what is being thought and done in the others.

Although the rigid censorship in some countries prevents a wide dissemination of knowledge as to what is happening in the outside world, it is remarkable that so much is transmitted by personal message from friend to friend. Many impressive illustrations of this process could be cited except for the fact that the publicizing of them might, to some extent, prevent their continuation in the future.

## THE WORLD COUNCIL A REALITY

3. It is also deeply gratifying to discover that the World Council of Churches, although in a preliminary stage of organization, is actually a functioning reality. In addition to its basic task of developing the ecumenical contacts among all the churches, it is carrying on concrete services to human need in behalf of the cooperating churches. One of the most important is in behalf of refugees, particularly those who are Christian and have a special claim upon the sympathy of fellow-Christians. The office is an international clearing-house

for the Christian agencies of refugee service in America, England, Switzerland, and other countries.

Another invaluable program, already well organized, is the spiritual ministry to prisoners of war. Through its Ecumenical Chaplaincy Commission, working in close collaboration with the War Prisoners' Aid of the YMCA, the World Council is able to provide for visits of chaplains to prison camps. While I was in Switzerland, Professor Jacques Couvoisier, of the University of Geneva, was in Germany on such a visit to camps of French prisoners. As a result of the generous cooperation of the American Bible Society, the World Council is able to serve also as a center for sending Bible and Testaments and religious books to the thousands of prisoners who ask for them.

## POST-WAR RELIEF AND RECONSTRUCTION

4. Even a slight contact with the European Continent stirs the imagination to realize what a tremendous program for the reconstruction of the Christian institutions of many countries after the war will be necessary. Owing to the totalitarian character of this war the Churches have been far more deeply affected by it than in the first World War. Several Churches have passed through such radical conflicts that their structure is gravely disrupted. Yet these very churches, as a result of these years of struggle, have developed a stronger sense of their responsibility to the nation as a whole and will be spiritually ready for fresh efforts both in evangelism and in Christian social work. The first task will be to help in rebuilding the whole church organization in order that it may be able to serve its own people.

The program of reconstruction, so far as one can now see, must include:

- restoration of ruined churches and other buildings of Christian service;
- replenishing resources of Churches and Christian movements whose funds have been confiscated;
- enabling Christian institutions of mercy such as those which care for the sick, the poor, orphans, the aged and refugees, to enlarge their work in view of the increased need for physical relief;
- reconstructing Christian youth organizations which have been disorganized, sometimes under coercion;
- providing for the training of a new supply of pastors and lay-workers, now sorely depleted, including aid to theological schools and scholarships;
- assisting in the production of Christian literature, now almost at a standstill in several countries;
- reestablishing the foreign missionary boards in countries where the home base has been undermined by the war.

So vast a program cannot be carried out merely on a denominational basis. It must be approached in a truly ecumenical spirit and be an expression of a Christian solidarity in which each group recognizes



other group as members of the one body of Christ. All the Churches which help must help all the Churches which help—and that without any thought of proselytism. There will naturally be especially close relations between Churches of the same confessional family, but every element of the reconstruction program must be coördinated with all other sections. The keynote of the whole effort must be one of denominational extension but working with and through the Churches in each country in accordance with a general plan which is understood and accepted by all.

#### THE PROBLEM OF COÖRDINATION

Since many Churches of many nations must be involved in the work of reconstruction, both on the giving and the receiving end, the problem of coördination becomes acute. There is serious danger of competition, of overlapping and of conflict of policy.

Fortunately the World Council of Churches affords the needed center for such coördination. Already most of the Churches, both of America and of Europe, belong to its fellowship. Within this fellowship it will surely be possible to arrive at a voluntary correlation of efforts which will leave every church free to act within the framework of a generally accepted policy which all have helped to formulate. In this way it will be possible to avoid the impression that any denomination or any national group seeks to dominate the others; the spirit of mutual aid among all the members of the One Body can be visibly demonstrated.

At a meeting of Continental members of the Provisional Committee of the World Council, held in Geneva, September 15th and 26th, in which it was my privilege to share, it was therefore proposed that a Department of Reconstruction (or Mutual Aid) should be created within the World Council. The proposal, which is being submitted by correspondence to all the members of the Provisional Committee for all lands for their consideration, suggests that the functions of the World Council in this area of service should be:

- (a) to survey the needs of all churches and organizations which are members of or collaborate with the ecumenical movement;
- (b) to bring these needs to the attention of the churches which are able to help;
- (c) to register all projects of aid from one church to another and to coördinate these projects;
- (d) to formulate and develop relief projects in cases in which the help of several churches is needed;
- (e) to act as an executive agency of relief in cases in which it is asked to do so by one or more giving churches.

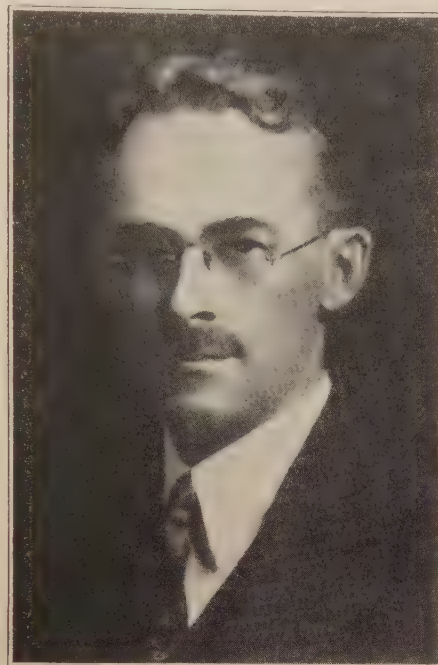
The relation of the Central Bureau for the Relief of the Churches of Europe, which came into existence after the first World War and has had an invaluable experience for two decades) to the new plan will, of course, be determined by the Central Bureau itself. It is hoped that the Central Bureau will decide to combine its post-war efforts with those of the World Council, which has now emerged as the most inclusive ecumenical body directly representing the churches.

As a concrete first step, if the proposal meets with general approval, it is urged

that the American Churches send one of their trusted leaders to Geneva soon to cooperate with the staff of the World Council in the preparation of the plan. This would facilitate close collaboration between the American and the European Churches from the very start. It is also suggested that some of the Churches, or families of Churches, in the countries which are most able to help should assign their own representatives to collaborate, as fellow-members of a consultative staff, in the development of the program.

#### MEETING OF WORLD COUNCIL

Plans have already been made for a meeting of the Assembly of the World



DR. CAVERT: "The Church is the greatest center of resistance to Naziism."

Council promptly after the cessation of hostilities, or, if that should not be feasible, an enlarged meeting of the Provisional Committee to which all the Churches which have voted to become members of the Council would be invited to send official representatives. In this way the whole plan of reconstruction could receive the necessary revision and official sanction.

#### THE POST-WAR WORLD

5. Contact with Christian leaders in the Churches of other lands impresses one with the urgency of a greater give-and-take of discussion between them and us concerning the nature of the peace to be sought. It is not easy to exaggerate the importance of this. Unless there can be a systematic program of study and consultation, it may be found at the end of the war that there is little consensus of judgment between the Churches of America and those of Europe as to what they should stand for.

The main difference which one discerns today is that the American Churches are thinking chiefly in terms of long-range objectives of a federated Europe in a federated world, while the European churches are preoccupied with the more immediate problems of how to secure at least some measure of order and stability in the period

immediately following the war. To the Europeans, faced with the prospect of chaos after the collapse of Nazi domination, the great issue is whether any sort of decently ordered life can be quickly established. To them the American tendency to leap ahead to some ideal world order seems romantic and perfectionist. The gulf between the two points of view is not unbridgeable, for American and European Christians are alike concerned both with the more immediate and the more long-range objectives—even though the perspective is different. But there is need for the two groups to have a greater exposure to each other's thinking.

There is also a noticeable difference between much Christian thinking in America and the best Christian thought of Europe with reference to the place of force in the maintenance of order and justice. This is a matter to which many American Christians close, or half-close, their eyes. To Europeans, on the other hand, it is the very crux of the future situation. They want to know whether the new international authority is to have the means of enforcing its judgments. And therefore they want to know what role America is prepared to play permanently in world affairs. They are especially eager to be assured that America will not revert to isolationism after the war. Here, again, is an intensely important point on which a steady interchange of thought is called for.

In every conversation with European Christians the question of the place of Germany in the post-war world was bound to arise. It seemed to me to be the question which is most in their minds. They insist that the answer to other questions depends on the answer to this. If, for example, you speak of a federated Europe they want to know whether the German Reich is to be a unit in the federal union or whether the Reich is to be subdivided into several administrative units so that the smaller peoples of Europe will not be dominated by Germany. This point of view prevails both in neutral Switzerland and in occupied countries like Holland. If there is to be any meeting of minds as between the Christians of America and the Christians of Europe, the problem of the future status of Germany cannot be evaded. In this connection it is important to make a distinction between the Nazi regime and the German people. That there is a large section of the German people who are as opposed to Nazism as we are is hardly open to doubt.

In the effort to arrive at an ecumenical Christian mind—instead of an outlook distorted by a one-sided perspective—the work of the Study Department of the World Council of Churches needs to be greatly magnified. Already it has translated, for Continental use, documents like William Paton's *The Church and World Order* and the American report of the Delaware (Ohio) Conference on the Bases of a Just and Durable Peace. A much more systematic interchange of thought is called for. Some day the cast-iron structure of the Axis will be broken. If Christians are then to be able to speak with anything like an ecumenical voice with reference to concrete issues of the future world order, they must take more seriously the process of ecumenical study now.



## The Army and Navy Commission

FROM a sergeant of marines in the South Pacific war area comes this letter to Bishop Sherrill of Massachusetts, chairman of the Church's Army and Navy Commission:

"I want you to know that in response to my letter to you I have received copies of the Book of Common Prayer, together with many Forward Movement booklets, for the summer months. Let me assure you that they are appreciated and will be read. The booklets have been sent to our various hospitals, and the Book of Common Prayer will be used for the services of Holy Communion. The men are as enthusiastic as ever, and the Church attendance has shown, thus far, no sign of diminishing, nor will it. The men have found that much is gained through worship here.

"It is indeed gratifying to feel that my Church is so quick, and so generous, in responding; frankly it is more than gratifying, it makes a man feel proud, particularly in this day and age when the Church, more than ever should be 'on the ball,' so to speak. I am very glad that mine realizes the great opportunity which it has and is doing things for us.

"I assure you that we are doing our job here, and doing it well, fully cognizant of the fact that you back home are doing your part for us."

This typical letter of appreciation shows how Churchmen in service, both at the battle front and at home, appreciate the way in which the Church, through its Army and Navy Commission, keeps in touch with them. The distribution of Prayer Books and Forward Movement literature is but one of many ways in which the Commission serves the armed forces through the hundreds of chaplains of our Church.

LAST winter and spring Bishop Sherrill made a tour throughout the Church raising funds for the work of the Army and Navy Commission. The appeal at that time was for \$385,000. This sum was set partly on a basis of facts and partly on guess work, for when the budget was made the disaster at Pearl Harbor had not yet taken place and there was no way of estimating the extent of services that the Army and Navy Commission would be called upon to render.

By June 1st the entire amount asked for had been given. Gifts continued to be received, however, and at this time the figure stands at about \$490,000—\$105,000 more than the sum asked. Within this total there have been very few large gifts, the largest being an offering of \$25,000. The large total was a consequence of general Church interest in our men rather than of the generosity of a few wealthy Churchpeople.

Realizing that the Church is eager to know how this money is being used and what the prospects are for the future, the Editor recently spent a day with Bishop Sherrill and the Rev. Dr. Henry B. Washburn, secretary of the Commission. The result of that conference is a new appreciation on our part of the way in which the Army and Navy Commission is

carrying on its many services to our chaplains and to the millions of men in military service at home and abroad.

ON THE financial side the following approximate figures may be given. They are approximate because the work is at its height just now and figures are changing from day to day so that they cannot be given as precisely as they will when a formal report is published.

The total amount spent to October 5, 1942, is \$220,900. Additional capital expenditures contemplated but not provided amount to \$39,600. So about \$260,500 of the \$490,000 in hand has been spent or allocated.

How has this money been used? It has been used in a large variety of ways all connected with the work of the Church in the army and navy, or in parishes near military camps or in areas where quantities of men on leave require the Church's administration. Specifically some of the principal projects are as follows:

1. Diocesan projects. Every diocese has been asked to set up its own Army

and Navy Commission under the general direction of the bishop, and most of them have done so. These diocesan commissions have surveyed the needs in their respective dioceses and have submitted requests and budgets to the national commission. On the basis of these requests allocations have been made, ranging from a few hundred dollars to several thousand dollars, depending on the need, in any given area.

In making these appropriations the Army and Navy Commission has exercised its best discretion and has tried earnestly to be generous without being wasteful and not to duplicate work being done by army authorities, by the USO, or by other agencies.

Among the projects are chapels, community centers, parish houses, provision of workers, and services to special groups (such as Negro service men). Among the dioceses in which there are notable special projects of this kind are East Carolina, Florida, Los Angeles, Olympia, Oregon, Southern Virginia, Mississippi, Louisiana, Long Island, and Los Angeles. Some of these projects have already been recorded in our new columns and others will be dealt with in later issues.

The Commission has appropriated to diocesan projects about \$90,000 and for buildings and repairs of buildings needed for work among soldiers and sailors about \$45,000.

2. Chaplains' pension premiums. The Commission is paying about \$4,000 a month for chaplains' pension premiums and about \$1,500 a month for discretionary funds to be used by chaplains much as rectors use their Communion alms. While these discretionary funds are small, they have been found very helpful by many chaplains who can use them for emergency purposes not covered by army regulations and therefore not met by other sources. Some chaplains do not need these discretionary funds because they receive similar funds from post-exchange profits or other sources; but where a chaplain does



CHURCH WAR CROSS



have any fund for which he need not account to army priorities the Commission is prepared to supply him with a fund of that nature.

3. Portable altars and equipment. The Commission spends \$800 a month for portable altars, communion sets, and equipment for the Holy Communion. This is of vital importance to our chaplains as it makes it possible for them to have services in the field with proper equipment.

4. War crosses. Slightly more than \$10,000 has recently been paid for over 100,000 Church war crosses which are being distributed to Churchmen in service through the chaplains. This cross is similar to the war cross designed by Edith Perry, wife of the Bishop of Rhode Island, and Mr. Fred Anthony for use in the First World War. It is definitely intended for members of the Episcopal Church in the army and navy and is a constant reminder to them of the fact that they are called to be soldiers of Christ as well as members of the armed forces of their nation.

5. Distribution of literature. An important part of the work of the Commission is the purchase and distribution of copies of the Book of Common Prayer, *A Prayer Book for Soldiers and Sailors*, Forward Movement literature, Holy Communion cards, and identification cards. The last named gives the name of the soldier or sailor, indicating that he is a member of the Episcopal Church, and giving his home parish. This has proved very helpful in making possible adequate religious administration in case of casualty.

Of these various services, Dr. Washburn says: "Let it not be forgotten that all of this is simply a means to an end—keeping our men in close touch with their Church. Many of our chaplains, and many more of our men, are scattered throughout the world. Whatever the Church, through the Commission, can do for them helps in innumerable ways—ways to be appreciated only by those who have access to letters received from all quarters of the globe by rectors, chaplains, and by the Commission. Our Church cannot do too much for its own men and for others, too. It should be jealous of every opportunity."

Perhaps the most important aspect of the work of the Army and Navy Commission is its constant contact with the chaplains themselves. In the first place, the Commission is a clearing agency for the appointment of army and navy chaplains. All applications from priests of the Episcopal Church for commissions as chaplains in the Army and Navy are referred to the Commission and its recommendations are accepted without question by the military and naval authorities.

After appointment, chaplains are in constant contact with the Army and Navy Commission and make monthly reports to the Commission of such of their activities as pertain to the work of the Church's ministry. Thus the Commission records army and navy baptisms, marriages, and other vital matters of record which will be important for future reference. Moreover, the chairman of the Commission, Bishop Sherrill, although he has no actual jurisdiction over any of the chaplains except those who may happen to belong to the diocese of Massachusetts, does have a very real pastoral relationship with them. As of September 1942 the number of chaplains of the Episcopal Church serving in the army was 207 and those in the navy 35.

A fortunate opportunity for the chairman and the secretary of the Army and Navy Commission to know the new chaplains has come in the removal of the Army Chaplains' Training School from Fort Benjamin Harrison, Indiana, to Harvard

University, Cambridge, Mass. Bishop Sherrill is always welcome at the chaplains' school and makes frequent visits there. Each month a new group of chaplains comes to the school and this gives them an opportunity to come into close contact with the Commission with which they are to deal. In many instances this opportunity comes at the outset of their service as chaplains, but since some of the school's members are chaplains with long experience the interchange of ideas is profitable both for chaplains and for the Commission.

The Army and Navy Commission has had an enormous task set for it by the Church. Undoubtedly there are areas in which the commission has not yet been able to render as effective service as it would like, but on the whole it has done well and is doing a really tremendous job and one of which the whole Church may well be proud.

We cannot do better than to echo the words of the sergeant on the Pacific front whom we quoted at the beginning of this editorial. It makes a man feel proud to know that his Church realizes the great opportunity which it has and is doing its part for the fighting men at the front. It is up to all of us to see that our chaplains continue to receive the support, the interest, and the prayers that they need to enable them to continue the splendid work that they are doing.

So far as the Army and Navy Commission itself is concerned, it does not expect nor ask for praise; it asks only for the continued coöperation that will make it possible for it to serve increasingly as a vital link between the Church at home and the men of the Church in military service at home, on the seas, and in distant lands.

### *Chaplains Wanted*

ARE you a priest between the ages of 24 and 45 years, strong physically, mentally, morally, and spiritually? If so, you are the kind of man wanted by the army and navy as a chaplain.

Chaplains of the Episcopal Church are particularly well liked by many commanding officers. The disciplined life and ordered ministry that they represent, coupled with their high standards of education and spiritual leadership, particularly fit them for the exacting but rewarding life of a military chaplain.

Clergymen of the Episcopal Church who are interested in applying for commissions as chaplains, either in the army or in the navy, should address their applications or inquiries to the Army and Navy Commission, 1 Joy St., Boston, Mass. This Commission is recognized by the government as the sole accrediting agency for chaplains and candidates of the Episcopal Church. The endorsement of the Commission is required for appointment and continuance in service as a chaplain. The Commission, upon receipt of application and the information required, carefully investigates each case and notifies the Chief of Chaplains of its approval or disapproval of the priest in question.

Men with experience in the pastoral ministry, and skilled in dealing with young men, are particularly wanted for service as chaplains. Applicants should, however, consider carefully whether they will be of better service to the Church in normal parish life than as chaplains, for it is important to maintain the Church's home front also. New opportunities are opening up for older men as chaplains at induction centers, army posts in this country, and naval training centers, to release younger chaplains for active service overseas.

While the army or navy quota for the Episcopal Church may be full at any given moment, these quotas are constantly



being increased as the army and navy expand. Ultimately it is expected that the armed forces may require as many as 30,000 chaplains, and the Episcopal Church will be expected to supply its fair share of these. Therefore the Commission is glad to receive applications at any time, and if there is no immediate vacancy, the applications of qualified men will be kept on file to be taken up as further opportunities are offered.

Are you qualified for service as a chaplain? If so, and if you can be spared from the civilian ministry—how about it?

## Report From Geneva

DR. SAMUEL McCRAE CAVERT, general secretary of the Federal Council of Churches, has just returned from a hazardous six weeks' trip to the heart of Continental Europe, where he interviewed Christian leaders and made a first-hand study of the religious situation on that stricken continent. We have the privilege of publishing his report in this issue.

It is significant that the keynote of Dr. Cavert's report is the spiritual vitality of the Christian forces of Europe, both Catholic and Protestant. In many a country adversity and persecution has sent the blood coursing through the Church's arteries with new vigor. In Germany, in Norway, in Holland, and in many another land the Church has proved anew that the blood of martyrs is the seed of the Church, and that national Churches, like individual Christians, must sometimes lose their lives in order to gain them.

Next most significant is the fact that there is a genuine ecumenical consciousness on the part of Christian leaders, who have been able to keep open lines of communication, however thin, between the Churches of warring nations. How providential it was that, growing out of the two great world conferences of 1937, at least the shape of a World Council of Churches began to emerge. When fighting ends, the task of reconstruction must begin, and the Christian Church will have a vital part to play in that reconstruction. If Christian leadership in all lands is wise enough and skillful enough to make the World Council a vital, functioning actuality immediately, it can focus and concentrate the spiritual impact of Christianity in the postwar world as perhaps nothing else can. This is the statesmanlike plan toward which Christian leadership in the several nations should work during the war, ready to move quickly and surely as soon as hostilities shall cease.

Our own Church ought to be prepared to play its important part in that united effort. In the providence of God, we have a special relationship with the Orthodox Churches which can permit us to be of special help to them in the problems they will have to meet. They trust us, and know that we will not take advantage of their weakness to proselyte, for we are already of the same essential faith.

The Episcopal Church has a number of American churches in Europe, most of which are necessarily unmanned at the present time. Looking toward the future, we believe that these should be developed not merely as chaplaincies for American Churchmen resident or visiting in the several countries, but as veritable religious embassies, contact points through which our Church can effectively coöperate with the World Council and with other Christian communions—Orthodox, Catholic, and Protestant. There is already the beginning of such a religious embassy in our church in Geneva. It should be manned with a statesmanlike priest of broad ecumenical sympathies and contacts; one who can represent our Church at its best in the

only remaining spot in Europe in which it has a base for such work. And after the war other similar centers, both the ones in which our Church has heretofore had work and new ones as well, should be similarly manned.

It is not too soon to plan the postwar coöperation in life and work which will be so essential if Christianity is to bring its impact to bear powerfully in the building of the new world. And it is not too soon for us of the Episcopal Church to plan how we can make our best contribution in those days to come. Keeping the channels open and our good relationships in repair, especially with our Eastern Orthodox brethren and with the fellowship of the World Council of Churches, is of tremendous importance at this time.

## Armistice Day

ONCE MORE Armistice Day is to be kept as a day of prayer for peace. While it is primarily the Woman's Auxiliary that sponsors the observance throughout the Church, it is something in which the men and the young people also have their part, and it is gratifying that in so many instances the day is kept with perpetual prayer by the entire membership of the parish.

In the diocese of New York, Bishop Manning asks that November 11th be observed as "a day of prayer and supplication that victory may speedily be given to the forces of freedom and that peace with justice and righteousness may be established for the sake of all mankind." He asks that in every parish and mission the day shall begin with a celebration of the Holy Communion for this intention, to be followed with frequent, if not continuous, prayer by individuals and groups throughout the day.

It is unhappily appropriate that our memorial day for the 1914-18 war is not "Peace Day" but "Armistice Day." After this war, we must see to it that we have a real peace to celebrate with joy, not merely a transient armistice to commemorate as the beginning of an interval between wars.

## Anglo-Catholicism

AS a brief and reasonable presentation of its subject, we cannot commend too highly a new booklet entitled *The Essence of Anglo-Catholicism* (Morehouse-Gorham, 50 cts.), by the Rev. Dr. Walter H. Stowe, rector of Christ Church, New Brunswick, N. J. Actually, the booklet was written ten years ago and was originally published in England in 1933 but few copies were imported into this country and the English stock was destroyed a year ago by enemy action.

As befits a historian, Dr. Stowe writes calmly and objectively. His booklet is not an impassioned argument for Anglo-Catholicism but a dispassionate study of what it is and what it is not. It should go far toward dispelling the illusion that still seems to persist in some quarters that Anglo-Catholics are a queer sect within the Episcopal Church whose logical home is really the Church of Rome. To be sure, few such individuals read *THE LIVING CHURCH*; but our readers may like to know about the booklet for their own intellectual refreshment and to help them answer the shibboleth of "High Church" that ill-informed persons sometimes apply, as a derogatory term, to practices that savor even mildly of Anglo-Catholicism.

It is men of faith who have saved the world, not men of knowledge.  
—Sir Wilfred Grenfell.



# A College Chaplain's Findings

By the Rev. Frederic B. Kellogg

Chaplain to Episcopal Students at Harvard and Radcliffe under The Bishop Rhinelander Memorial

ARE students religious? Here are some facts. Each Lent the Bishop Rhinelander Memorial conducts a canvass on its students in Harvard and Radcliffe and this year a study was made of its results.

The chaplain has two vestries composed of 8 Harvard and 10 Radcliffe students respectively. These vestries plan the annual canvass with the chaplain and then their more interested friends to be canvassers with them. This year 20 women and 100 men took part. All the Episcopal undergraduates in both colleges were divided among these canvassers and the plan was to see each student personally in order to accomplish three objectives:

To tell them about the Special Lenten Services and activities.

To ask them for a contribution to the work of the Memorial.

To find out their reactions to the Church and religion in general.

Each canvasser wrote down the comments and reactions of the students verbatim in most cases. This article is based on a compilation of these returns from 100 Harvard and 100 Radcliffe students chosen at random from the whole group.

To get an accurate view of the student religious mind, several facts must be kept in mind when examining these findings:

This was not a systematic religious survey or poll. The students were merely asked to contribute to the work of the Church and invited to attend its activities. Hence, their reactions were fairly spontaneous yet heartfelt since they were asked for money.

2. Two personal factors are involved. First, the canvasser may not have evoked a full reaction in each case since personal feelings and natural reserve probably entered into the picture. Second, the chaplain is responsible for the classification of

the results and although he made use of his own personal knowledge of individual students in estimating their rather brief comments on the canvass, he certainly does not claim to have complete knowledge of their religious state.

3. It would be unwise to draw any sweeping conclusion from these figures since a relatively small number of students are represented here. This is intended only as one bit of evidence about the present state of student religion:

The general classifications are as follows:

1. Very much interested—worship regularly in Church and take part in religious activities.  
women 26%      men 12%
2. Fairly interested—go to church about once a month or spasmodically.  
women 39%      men 39%
3. Admit validity of some aspect of religion but not all of it. Only occasionally attend church.  
women 18%      men 31%
4. Not interested.  
women 17%      men 17%
5. Against religion.  
women 0      men 1%

The subdivisions and illustrations of these general groups are most interesting for they present the problems that the Chaplain meets and has to deal with. These attitudes it should be noticed are by no means confined to students and are to be found in any parish.

In Group 1, a Radcliffe student comments that "the trouble of the world today is that people are too skeptical." Another thinks that "the Church has a very important place in the world today and feels that it is most unfortunate that young people, particularly those with a Protestant upbringing, do not realize how much re-

ligion has to offer them." From the Harvard students in Group 1 come even more enthusiastic affirmations: "The Church offers the hope of this time," and "these are the times when the Church can save our faith in Mankind." It is the task of the chaplain to bring as many students as possible into Group 1.

A typical comment from Group 2 runs: "Approves wholeheartedly of the Church and wishes he could go more often." It is not clear what is preventing him. Four sub-classifications in the group were noted:

(a) A rather philosophical or academic interest in religion. One man says he "has a normal interest in church and somewhat greater in doctrine and theories." This represents the narrowly academic frame of mind only too often discovered. These people must realize that they cannot remain passive observers of the human struggle. (b) Unsettled about religion. One woman "has not yet found herself religiously. The Episcopal Church does not fill her religious needs, yet she has not been able to find the indescribable thing she wants anywhere else." A Harvard man says, "I believe, but I lack faith and until I find myself possessed of faith I do not feel that I can participate more in the activities of the Church without hypocrisy." These students are fruitful ground. The chaplain conducts study groups in order to help them see their way more clearly.

(c) Admit laziness in regard to the Church. A woman declares, "It's a funny thing but I need a push from behind once in a while." This, of course, is not funny in the sense of being unusual. The Chaplain has to provide this push until Church-going becomes more habitual.

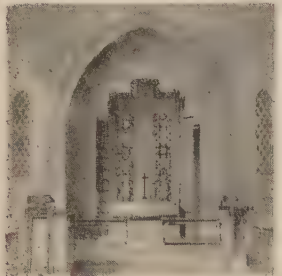
(d) Interested largely in the activities of the Church. A woman admits that "she is not a member of the Episcopal Church



HARVARD AND RADCLIFFE STUDENTS WITH THEIR CHAPLAIN: Some of them think the Church "offers the hope of this time"; but some say, "Aw shucks, gee, no!" Each has an individual problem, to be approached in an individual way.



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but feels that the program that the Bishop Rhinelander Memorial offers is good and so wishes to contribute." A man says "I don't go to Church enough but I enjoy and benefit every time I do attend. The system of the Communion breakfasts is marvelous." The purpose of the breakfasts and other activities is to lead them on to a fuller knowledge of God and the Church. Religious activities must never be considered an end in themselves.

In Group 3, several general comments from women are: "Do not like service or sermons, otherwise would go." "I'm not a religious person and I'm an Episcopalian just because I was brought up that way," "Willing to give the Church a chance and intends to come," "I'm not so keen about the thing as it stands but I guess it might be all right—put me down as lukewarm," "Will donate at Easter service." These illustrate the fragmentary ideas about religion that many people have.

This group also breaks down into subdivisions:

(a) Religion is good for others. A man feels that religion is a "great thing but does not get enough out of it himself to go." Some of this group are less patronizing than they sound but all need a personal jolt.

(b) Conscience causes nominal adherence. A man admits he has "a guilty feeling about not coming to Church and will come some time soon"; another "appeared indifferent to religion as a whole but contributed as much as he could because he thought the cause worthwhile." Starting with their conscience, the chaplain must go on to show such people that religion can become something greatly to be desired and not just done for duty's sake.

(c) Religion is one's private affair. One woman "goes to Church when she wants to and feels that she gets more out of it than if she went just as a habit." She should be shown that there is a difference between good habits and unconscious conformity. One man "tolerates organized religion but has no interest, feeling that it is for each to decide on religion for himself since such questions are purely personal opinion not subject to definite knowledge." He has missed the most important fact of the social nature of religion. He is also confused as to the nature of knowledge.

(d) Social service is the important thing. A student at Radcliffe "calls herself a nominal Episcopalian for she recognizes the social value of the organized Church." A Harvard man says he thinks "the fund unnecessary and would rather give to a hungry beggar in the street." Much can be done to show these students that the deepest motive for social service is religious.

(e) Has own code of ethics. One man says "he doesn't like the Episcopal Church, too much symbolism, doesn't know what religion is, but has Christian standards." He needs to be connected up with humanity.

Many reasons are given by Group 4 for not being interested. One man says frankly that "the Church is doing no good" as far as he is concerned. Another feels he can get along without religion, that "it's a waste of time." A third produced

the old argument which is much less frequently heard these days, "he felt that had had enough church at a certain school to last him the rest of his life." Some had no reasons for their lack of interest as just said as this one did: "Aw shucks, guess no." Most of these students are uninterested because of an appalling lack of knowledge about religion. They must be taught. However some have psychological barriers which take time and understanding to break down.

It is interesting to note that no women were definitely against religion and that only four men out of 400 were opposed to it. The comments of these four are interesting. The first seems to have been reading Marx. He said, "Religion is the opiate of the people—religion is being exploited." Another makes a rather mixed but frank statement: "Under the influence of pagan Harvard, I have become a rationalist along the line of Spinoza with less emphasis on God. If the Church has any good it will survive without my help." The chaplain has noticed that Spinoza has a great appeal to the Freshman mind. The second is so neat. The third said: "Strictly speaking I am becoming more and more convinced that the Church consists principally of society tea drinkers." The Chaplain does serve tea occasionally, it is true. The fourth said simply: "no dice—religion is a luxury I cannot afford."

These comments and reactions are widely diverse but to one who has been listening to these sentiments for a number of years, the general tone is definitely heartening. It is unquestionable that religion among students is increasing and deepening. It has not yet reached the proportions of an avalanche but its rumbling can be heard.

There is, of course, much to be done but those who are interested in students can feel that their time, money and effort are showing results. "Lift up your eyes and look on the fields, for they are already to harvest."

## PARISH LIFE

### Sunday School Buses

In order to meet the tire and gasoline shortage and for the benefit of many families who do not live near public transportation, the Men's Brotherhood of the Church of the Holy Cross, Miami, Fla. is operating two large Sunday School buses which transport 100 children every Sunday to and from the church. Wm. G. Seekins is president of the Brotherhood. Lester H. Drye, member of the Brotherhood and senior warden, directs the project and rides one of the buses every Sunday "just to be sure." The Rev. G. W. Gasque is the priest-in-charge of the parish.

### Transportation Note

A former tenor of Christ Church choir Mobile, Ala., wrote the Rev. Hodge Alverton of St. James' Church, Alexandria, La., in answer to his letter that if he would provide the transportation, he would be delighted to sing in his choir. The tenor is in Australia.



## WEST VIRGINIA

### Men's Corporate Communion

Addressing the laymen of West Virginia Bishop Strider says, "I am addressing this to you on behalf of the Men's Corporate Communion in all the churches of the diocese on Sunday morning, November 29th. This service last year was so well attended and so helpful that I am asking the men to have a similar one this year."

He asked that a men's organization or fraternity take the lead "in promoting this Corporate Communion and in securing the best possible attendance of men."

"Here is an excellent opportunity," he said, "to do the sort of evangelistic work which the Presiding Bishop is asking of us all this time. My hope and prayer is that November 29th will see the largest outpouring of men in the history of the diocese."

### MEN'S CORPORATE GIFT

Last year saw the beginning of the Men's Corporate Gift in West Virginia. Over \$100,000 was given by the men in one of the dioceses to promote the offering. Continuing later on the first year's attainment, Bishop Strider said that the response was "most encouraging."

The gift will be continued this year and envelopes have been prepared for this purpose.

Details of a diocese-wide broadcast are now worked out, Bishop Strider stated. Next fall at the time of the Men's Corporate Communion the first diocese-wide broadcast was made by Bishop Strider and the executive board has recommended its continuance.

## ALBANY

### Bishop Oldham's Twentieth Anniversary

The 20th anniversary of the consecration of Bishop Oldham of Albany was observed on October 24th by a service of Holy Communion in the Cathedral of St. Saints at 10:30, which permitted many of the clergy from distances to participate. Bishop Oldham was the celebrant, assisted by Bishop Stires (retired) of Long Island, who was one of his consecutors, the Very Rev. Henry W. Roth, rector of the Cathedral, and several of the diocesan clergy who were in the diocese at the time of the Bishop's consecration. The clergy occupied seats in the chancel and there was a large congregation in the nave.

The clergy and several hundred of the laity gathered later at a testimonial luncheon at the Hotel Ten Eyck. The Governor of New York and the Mayor of Albany brought greetings from the State and City, the Rev. Dr. Wm. H. Perkins spoke on behalf of the ministers of Albany, the Rev. Dr. C. V. Kling on behalf of the diocesan clergy, and Mr. Arthur H. Tucker on behalf of the laity. Bishop Stires made an address, and the

Rev. I. G. Rouillard, president of the standing committee was toastmaster. On behalf of the clergy, the Rev. C. W. Findlay presented Bishop Oldham a chain for his pectoral cross, and Mrs. Oldham a bouquet of roses from the clergy wives. The luncheon was a significant and joyous occasion and a high tribute from Church, community, and state to Bishop and Mrs. Oldham.

## HARRISBURG

### Fire Partially Destroys

#### St. Paul's, Williamstown, Pa.

A fire caused by an overheated furnace destroyed part of St. Paul's Church, Williamstown, Pa., Saturday night, October 17th. The damage is estimated at \$800, fully covered by insurance in The Church Fire Insurance Corporation. The sanctuary and its furnishings were not injured, but the nave and pews were damaged by the heat and by chemicals. It was necessary for the firemen to chop a hole in the roof, and a large portion of the tile floor will have to be replaced. The Rev. Dr. Guy F. Caruthers has been appointed vicar of the church, effective November 1st.

## NEW YORK

### Central School of Religion Opens

The Central School of Religion, under the auspices of the board of Religious Education of the diocese of New York, with which the General Theological Seminary is coöperating, opened with excellent registrations for the several courses, on October 19th, at the Seminary. The school will be in session on every Monday evening through November 23d. The chairman of the school is the Rev. Leslie J. A. Lang.

Many parishes are paying the registration fee for a parish of \$5.00. Still more individuals are paying that of \$1.00 for individuals.

### Scrap Drive

The scrap pile at Port Jervis, N. Y., is richer for the effort expended by the rector, the Rev. Robert Gay, and one of his acolytes in excavating some iron pipes located some six feet below the ground of Grace Church property. The Church building proper was also stripped of superfluous metal which was donated to the scrap drive. The Church's donation amounted to several hundredweight.

### British Harvest Festival

#### At Trinity

The 21st annual British Harvest Festival in Trinity Parish, held on Sunday afternoon, October 18th, was different from any other. Representatives not only of Great Britain but also of the other United Nations took part. This made necessary a long procession, which formed

## Christmas Creches

There is one more thing that is making us happy in The Church, and that is to see the lovely and churchly old custom of having a Christmas Creche no longer confined to what some still sillily call "High Church" parishes. Each year adds quite a number of, shall we say, less ceremonial-minded parishes, to the list of those providing this really exquisite symbolic scene of The Incarnation. Priests in those particular parishes which close the door to such heavenly symbols, with such deeply reaching religious values, simply are starving their people, and need blame no one but themselves when their people, tasting from time to time of the beautiful worship in Catholic parishes, begin slipping away to where every aid to heavenly worship is provided.

We've been through all that sort of thing ourselves, and we are ALL OUT for anything that will bring our minds back from our own selfish ends, and more toward the worship of The Blessed Lord Christ.

We have Creche sets for homes beginning at \$13.50, and for Churches at \$20.00, \$40.00, and on up to \$150.00, plus expressage. There is not enough room here to tell you more, but we can spread ourselves for a three cent stamp if you wish us to. It is all in whether you are interested or not,—but unless you yourself have worshipped at a creche, you've lost another of those joys and privileges of our Holy Religion.

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several blocks away at City Hall and marched down Broadway to Trinity Church. The uniforms and the banners gave brilliancy to the scene. Broadway, particularly at Wall Street, is usually deserted on Sunday; but crowds gathered from somewhere and filled the sidewalks along the line of march. Borne in the procession was an ark, filled with fruit, which had been sent by Governor Lehman of New York, a devout Jew. All those in the parade, except the banner-bearers, carried offerings of fruit. At the entrance of the church were placed two large barrels in which these offerings were placed.

Inside the church the procession moved to specially designated pews. The banners were massed in the chancel. The decorations, as usual, were fruit, vegetables, and autumn foliage. On the Altar were sheaves of wheat and bunches of grapes.

The rector of Trinity parish, the Rev. Dr. Frederic S. Fleming, welcomed the congregation, which filled the church and overflowed into the church-yard and the street. Addresses were made by Godfrey Haggard, British Consul General in New York City; Newbold Morris, president

of the City Council; Adjutant Bramwell Tripp of the Salvation Army, and Major General William Ottman of the New York Guard.

## SAN FRANCISCO

### Navy Day At Grace Cathedral

A colorful memorial service was held on Navy Day, October 27th, in Grace Cathedral, San Francisco. The service was attended by Naval dignitaries and representatives of the foreign consulates. Also in attendance was a platoon of ROTC cadets from George Washington High School, San Francisco. The sermon was preached by Commander H. M. Peters, chaplain general of the 12th U. S. Naval District; and others who participated in the service were Jewish Chaplain Jacob Rudin, Episcopal Chaplain Paul Lineweaver, Dean Wright, and Canon Craig of the Cathedral staff. The Roman Catholic Chaplain Jerome Sullivan was unable to attend at the last minute. The National Color Guard presented colors during the prayers for the Navy dead.

## DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"*

### Roma Coxe Fortune, Priest

The Rev. Roma Coxe Fortune, missionary to the deaf of the diocese of North Carolina, died suddenly on October 27th, while making a pastoral call. He was 63 years old.

Mr. Fortune had a unique ministry. He was himself deaf, and his ministry was carried out entirely in the sign language. He was educated at the School for Deaf at Morganton and was known and loved by the deaf people throughout the state. In 1906 he was one of a small group of deaf people presented for confirmation by the Rev. S. S. Bost in St. Philip's Church, Durham. Under the guidance of Mr. Bost, Mr. Fortune was ordained deacon in 1918 and priest in 1929. In 1930, with the encouragement of Bishop Cheshire, a Church was built in Durham with the name Ephphatha Church, solely for the deaf.

Mr. Fortune is survived by his wife, five sons, and two daughters.

### Maude I. Burrows

Miss Maude I. Burrows, last member of a pioneer family of Decatur, Ill., died at her home in Decatur on October 27th, aged 82. Funeral services were held at St. John's Church, which her father was active in organizing and of which she was an active and enthusiastic member all her life.

A world-wide traveler, Miss Burrows had visited Alaska, Mexico, Manila, China, Japan, Honolulu, Europe, where she sought out the leaders of the Church work. She attended many General Conventions and went to England for the last Lambeth Conference in 1930.

### Cecilia Millicent Hincks

Cecilia Millicent Hincks died at her home in Rutherfordton, N. C., on September 9th after a prolonged illness. Born in Prince Edward Island, Canada, she married the son of a one time Prime Minister, Captain Francis Hincks.

Mrs. Hincks and her brother, the Rev. Hibbert H. Roache, went to Rutherfordton in 1912, and up until three years ago she was in charge of the mission work of St. Francis' parish. Her particular interest was in St. Gabriel's Colored mission in New Hope, N. C., which her brother, Fr. Roache, directed until his death many years ago.

A Requiem Mass was offered by the Rev. Albert P. Mack, assisted by the Rev. James B. Sill and Bishop Gribbin of

### Sister Mary Katharine, SSJB

Sister Mary Katharine of the Community of Saint John Baptist died suddenly at Woodcliff Lake, N. J., on Monday, September 28th. She was daughter of the late Frank H. and Josephine Kelley Cozzens, of New York.

Sister Mary Katharine had been in charge for some years of St. Andrew's Convalescent Hospital, 237 East 17th street, Stuyvesant square, New York City, and in summer of St. Andrew's Rest, Woodcliff Lake, Bergen County, New Jersey. She was devoted to the work and helped many souls to regain health, and also to revive spiritually.

The funeral took place at the Convent



## DEATHS

rn North Carolina. Interment took  
in Shrewsbury, N. J., on September

s. Hincks is survived by a son, a  
daughter, and a brother.

### Mrs. Charles Gilmore Kerley

s. Beth M. Kerley, diocesan presi-  
of the woman's auxiliary in New  
died October 24th at Presbyterian  
ital, New York. She was 71 years old.  
s. Kerley was for many years a  
ber of the board of managers of the  
Mission Society of the Church.

iving are her husband, Dr. Charles  
re Kerley, and two daughters, Mrs.  
es Bonner and Mrs. Henry S.  
hins jr.

neral services were held on Tuesday,  
ber 27th, in St. Thomas's Church,  
parish church. Bishop Manning, the  
Dr. Roelif H. Brooks, rector of St.  
as's, and the Rev. Sturgis L. Riddle,  
ant, officiated. That day, the 27th,  
he stated time for the October meet-  
of the Woman's Auxiliary. Instead  
e customary program, the meeting  
made a memorial to Mrs. Kerley.

J. Ralph Jacoby, Mrs. Kerley's  
cessor, and at Mrs. Kerley's urgent  
est on her resignation, also her suc-  
r, presided. The Executive Board  
formally voted her President. Mrs.  
oy writes:

Mrs. Kerley's best efforts were used in  
f of the missionary work of the  
ch, and throughout the diocese of  
York the woman's auxiliary has re-  
great benefit from her long and  
ful service. It was just 25 years ago  
ng on the hospitality committee that  
diocesan activities began. Two years  
an interest in the work of the Japan  
committee was aroused, and that as-  
tion has continued down through the  
. In 1923 Mrs. Kerley began her  
service on the executive board as the  
r in charge of foreign work. Since  
rst triennial meeting at New Orleans  
25, she attended every one, and al-  
all the provincial meetings. In 1928  
five years of indefatigable work for  
foreign missions, she took charge of  
vening branches. A change in method  
nated that office, and for three years  
tian social service had much benefit  
her experience. In 1934 Mrs. Kerley  
took the work in the district of  
hess. It was conveniently near her  
her home in Sharon, but during the  
years of her chairmanship, not only  
e summer months, but all winter  
she visited her parish branches.

n May 1938 Mrs. Kerley began her  
term as diocesan president, and was  
cted to serve until May 1944. She  
every qualification that a good presi-  
should have, and in addition, the viv-  
enthusiastic, personal charm of a  
al leader. Recently it was made clear  
her primary obligation lay elsewhere,  
her fine sense of values would not per-  
ner to give any other effort but her  
And now her sudden and unexpected  
leaves behind her the bright picture  
er joyous living, her helpful strength,  
constant friendship."

## Publication Date Post-poned on

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### SEMINARIES

#### Social Studies At Graduate School

Thirty-eight clergymen in Cincinnati are enrolled in a seminar at the Graduate School of Applied Religion, studying the findings of the Malvern and Delaware conferences on peace aims and social reconstruction. Six in the class are regular students at the Graduate School and two are on its teaching staff. The remainder are pastors of congregations in southern Ohio and nearby Kentucky communities.

The largest group, 20, are rectors of Episcopal churches. Presbyterian number 10 more, with Baptists, Methodists, Congregationalists and one Swedenborgian completing the seminar.

On its own choice the seminar is studying the war-time messages of American and English religious leaders, to evaluate the documents themselves and to shape them into material for average congregations. International experience is contributed, the Rev. Dr. Allen W. Cooke, lecturer at the Graduate School, having spent many years in Japan; the Rev. Edmund L. Souder 30 years in China; the Rev. Clayton E. Williams several years in France which he escaped as the Nazi invaders entered in 1940; the Rev. Paul C. Bekeschus and Edward Hofmann some years in Germany; the Rev. F. B. Atkinson and Dean Joseph Fletcher of the Graduate School years in England.

### COLLEGES

#### Mrs. Kermit Roosevelt on Board of Hobart and William Smith

Mrs. Kermit Roosevelt, New York, has accepted election as a member of the board of trustees of Hobart and William Smith Colleges, Geneva, N. Y., to fill the vacancy caused by the resignation of Dr. Robert E. Doran, Geneva, who is now a lieutenant commander in the Naval Reserve. Her term of membership runs until the end of the college year in 1946.

### SECONDARY SCHOOLS

#### Fr. Woolf To Serve As Chaplain of St. Andrew's

The Rt. Rev. R. E. Campbell, OHC, former Bishop of Liberia, prior of St. Andrew's School, Saint Andrews, Tenn., has announced that the Rev. H. Gruber Woolf is to serve as chaplain of the school. Fr. Woolf spent last winter in an Italian prison, but was released, and returned to this country in the early summer.

#### Survey Reveals Religious Freedom Precious to Students

Freedom of religion and freedom of speech are far more precious to America's high school pupils than either the right to vote or the right to trial by jury, ac-

cording to a nation-wide survey by *Fortune*.

One of a series of studies to record opinion in various population groups, the survey asked a sampling of students what of six democratic rights they would least willing to give up. The six were freedom of speech, freedom of religion, the right to vote, trial by jury, the right to change jobs, and the right to earn more than \$3,000 a year.

Eighty-two and a half per cent of the students put freedom of speech and freedom of religion at the top of their list.

Forty-six per cent voted for the former and 36.5 per cent for the latter.

The next two democratic rights, in order of importance, were the right to vote and trial by jury. Both lagged far behind with percentages of 5.2 per cent and 3.8 per cent.

### VISUAL AIDS

#### Picture Stories From the Bible

"How can we make the Bible come alive to our boys and girls?" is a question most Sunday School teachers and superintendents are asking themselves constantly. The child reacts best to material which has some connection with his own familiar experience. How to translate the magnificence of the Bible into terms that the average youngster can understand?

An answer to this problem has just been issued in the form of *Picture Stories from the Bible*, published in New York by M. C. Gaines of 225 Lafayette Street, former school principal and now publisher of children's comics. An expert in his field, M. C. Gaines realized the hold which comics have on American youth and became convinced that this highly popular form would be a good medium for presenting the great drama and the lofty spiritual message of the Bible stories. Believing that many children who are now apathetic about their Sunday School attendance would have their interest awakened in the Bible if shown that it is full of the adventure and noble deeds they love, Mr. Gaines set his staff of writers and artists to work. The result: *Picture Stories*, published this fall and now on sale at newsstands and in bookstores where every child may buy and read, not because he has been told to, but because he wants to. The accompanying picture shows an attractive window display at the Morehouse-Gorham Co., 14 East 41st Street.

## SCHOOLS

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York, who were among the first religious book stores to promote the books. The first edition contains the stories of Joseph, Moses, Saul, Ruth, Jonah, Esther. The second edition contains stories of Joshua, Samson, David, Solomon, and Daniel. A third edition is in preparation. That children will enthusiastically read to the Bible if left to themselves is proved by the somewhat astounding fact presented in this way with neither

efforts to render the maximum of service to:

Children in defense areas, in depleted neighborhoods and in communities which are still fairly normal.

Young men of high school and college age who are now regarded as reserves for the armed forces, and young women who are called upon to undergo unusual strains.

Those millions who are serving in the nation's armed forces, who face severe



WINDOW DISPLAY: The Morehouse-Gorham Co. was one of the first religious book stores to give prominence to the new departure in Bible stories which competes with comic magazines for children's attention.

teachment nor inducement, "Picture stories from the Bible" aroused juvenile interest from the first week they were on the news stands. A first printing of 10,000 copies had to be increased to 28,000 and the second issue which will be on sale in December, will also have a distribution of over 350,000. Ministers and Sunday School teachers who have experimented with teaching the Bible through these pictorial aids, are enthusiastic.

## INTERCHURCH

### International Council Outlines

#### War-Time Program

Four groups of people whose lives have been seriously affected by the war will receive increased attention in religious agencies from the various agencies of the International Council of Religious Education as the result of the adoption by the board of trustees of a program of "war-time responsibilities."

Announced by Dr. Roy G. Ross, general secretary of the International Council of Religious Education, which is the officially recognized religious educational agency of all denominations and 30 state and provincial councils, the plan calls for expanded

testing and who, therefore, need the sustaining influence of a religious ministry.

Men and women at home who not only need spiritual insight and power for the experience of the war and the post-war period, but who ought also to be enlisted and trained for Christian leadership and service during the emergency.

In a statement adopted with the program for action, the trustees of the International Council stated the position of the board in respect to the war, declaring:

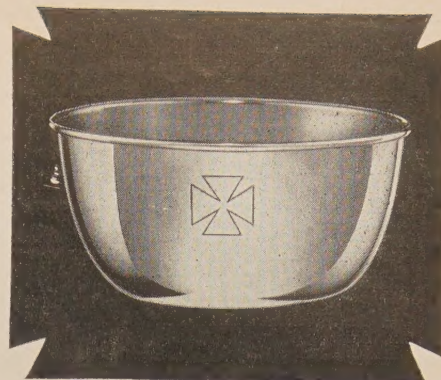
"The International Council believes that there are principles and values at stake in this war which make victory for the Allied nations imperative.

"It recognizes its obligation to help assure such victory by developing people whose lives represent the highest possible moral and spiritual achievements. It, therefore, seeks to meet this obligation in ways which are in keeping with its mission and for which the governments have expressed their deep desires."

## CHURCH CALENDAR

### November

8. Twenty-third Sunday after Trinity.
15. Twenty-fourth Sunday after Trinity.
22. Sunday next before Advent.
26. Thanksgiving Day (Thursday).
29. First Sunday in Advent.
30. St. Andrew. (Monday.)



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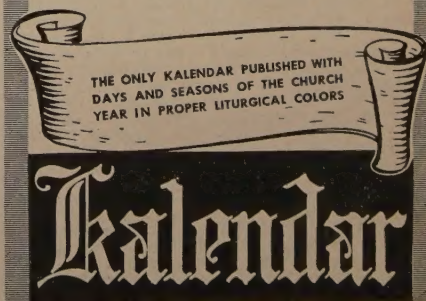
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THE ASHBY CHURCHMAN'S Ordo Kalendar is an Episcopal Kalendar with the Black Letter Holy Days. It has much useful and interesting liturgical information and can be made with your own church heading. You will find the distribution of this Ordo Kalendar both profitable and helpful to your Church. It is a remarkably effective and churchly means for societies to raise funds to further their work.

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## ANNOUNCEMENTS

### Appeal

**STOLES**—We have two missionaries on considerably less than minimum salaries who lack certain stoles, as follows: one complete set, except the green; one red, and one black. It occurs to me that the family of some deceased clergyman may have some that are not being used; or some Altar Guild may like to furnish them. Thanks in any case. Rt. Rev. Walter Mitchell, Bishop of Arizona, Phoenix, Ariz.

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**ALTAR BREAD AND INCENSE** made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

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**BRASS ALTAR FIXTURES.** Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalice, Ciborium, Patens, Booklet of designs submitted on request. Redington Co., Department 805, Scranton Pa.

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**PURE IRISH LINEN FOR THE CHURCH,** still available. Samples Free. Also now in stock **PATTERNS** for Alb, Amice, Chasuble, Cotta & Surplice. Mary Fawcett Co., Box 146, Plainfield, N. J.

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Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your **LIVING CHURCH** does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

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# BOOKS

ELIZABETH McCracken, Editor

## A Charming Booklet on Marriage

**MARRIAGE.** By Dietrich von Hildebrand. Longmans. \$1.25.

A charming little booklet by a very devout Roman Catholic. It is noteworthy as representing the changed attitude toward marriage that is taking place among Roman Catholic theologians; in the past the emphasis has lain almost exclusively—much too exclusively—on the procreation of children as the primary end of marriage, while now the emphasis is shifting more and more to love as the primary meaning of marriage, a shift that was very apparent in the encyclical *De casto concubio* of Pius XI. Mr. von Hildebrand writes from the newer standpoint and treats his subject with an almost mystical fervor.

So high, in fact, does he set the spiritual ideal that his little treatise may be above the reach of many of the laity. But he gives material of deep value to the

clergy in preparing instructions on very vital theme.

BURTON SCOTT EASTON

## A "Better" Book of Its Kind

**THE GREAT ADVENTURE OF LIVING.** Winfred Rhoades. Lippincott. Pp. \$2.00.

The author is a Congregational minister who for many years has been carrying "personality work" at the New England Medical Center. His little book is described on the blurb as telling the reader "how to control his appetites, how to organize his mind, how to choose his emotional habits, how to aim his life at a worthwhile purpose." This is a large order; the best reviewer can say is that the book is one of the many hundreds which are concerned with the development and integration of personality, and is certainly among the better of its kind.

W. NORMAN PITTINGER

# CHANGES

## Appointments Accepted

**ARMSTRONG, REV. GEORGE B.**, formerly priest associate and chaplain to the Sisters of St. John the Divine, Toronto, Canada, has been rector of Trinity Church, Shamokin, Pa., since October 1st. Address: 146 East Sunbury Street, Shamokin, Pa.

**BURTON, REV. CHARLES J.**, formerly priest in charge of St. Andrew's, New Castle, Pa., and St. Luke's, Ellwood City, Pa., will become rector of St. Thomas' Church, Buffalo, N. Y., effective December 1st.

**CARUTHERS, REV. DR. GUY**, formerly on the non-parochial list of the diocese of Harrisburg, has been vicar of Nativity Church, Newport; St. Stephen's, Thompsonstown; St. Paul's, Williams-town; and Christ Church, Lykens, Pa., since November 1st. Address: Nativity Rectory, Newport, Pa.

**CLUVER, REV. HENRY J.**, formerly vicar of Emmanuel Church, Emporium, Pa., is a field worker for the American Red Cross on overseas duty.

**CRITTENDEN, REV. WILLIAM K.**, rector of St. John's Church, North Adams, Mass., has been appointed director of admissions and freshman personnel officer at Lafayette College, Easton, Pa., effective November 15th.

**DEMPSEY, REV. GEORGE F.**, formerly locum tenens of Trinity Church, Woodbridge, N. J., has been rector of Grace Church, Ridgway, Pa., since October 29th. Address: 216 Center Avenue, Ridgway, Pa.

**DERR, REV. MORRIS W.**, priest in charge of St. Titus mission, Philadelphia, Pa., has been priest in charge of St. George's, Philadelphia, since November 1st. Address: 257 South 51st Street, Philadelphia.

**GOLDING, REV. JOHN THORN**, rector of the parish on Martha's Vineyard, Mass., has been rector of St. John's Church, Gloucester, Mass., since November 1st.

**JONES, REV. CARLTON NEWBOLD**, rector of St. John's Church, Haverhill, Mass., is to become rector of the Martha's Vineyard parish on November 15th.

**LEWIS, REV. COTESWORTH**, formerly rector of St. Paul's Church, Batesville, Ark., is priest in charge of Trinity Cathedral, Little Rock, Ark. Address: 1744 Center Street, Little Rock, Ark.

**LOVING, REV. DEWEY C.**, formerly rector of Trinity Church, Shepherdstown, West Va., has been rector of Mission Home, Va., and associated missions since October 15th.

**MATHER, REV. CEDRIC L.**, curate of St. John's, Stamford, Conn., is to be minister in charge of St.

Mark's, Waterville, Me., effective November 1st. Address: St. Mark's Rectory, Waterville.

**NORTHROP, REV. DOUGLAS B.**, rector of Matthew's Church, Jersey City, N. J., has accepted a call to become rector of Saint John's Church, Colonial Heights, Tuckahoe, N. Y., effective December 1st. Address: 107 Underhill Road, Colonial Heights, Tuckahoe, N. Y.

**REED, REV. WILLIAM W.**, formerly rector of

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## POSITIONS OFFERED

**FLOOR MOTHER** needed by Mid-western school. Apply in writing, stating age and qualifications. K-1670, The Living Church, Milwaukee, Wis.

**CURATE WANTED**, single, capable, for large Middle-west parish. Splendid opportunity right man. Box W-1671, The Living Church, Milwaukee, Wis.

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Church, Cheboygan, Mich., has been assigned to St. Luke's Church, Kalamazoo, since October 15th.

### Military Service

DONALD, Rev. I. I., has resigned the rectorship of St. Philip's Church, Richmond, Va., to accept appointment as chaplain in the Army. He is now at the rank of lieutenant.

ALLER, Rev. EMMETT E. JR., minister in charge of Meade Memorial Church, Alexandria, and associated missions, has resigned to accept appointment as chaplain in the Army. He is now a lieutenant.

ANTON, Rev. CHESTER G., rector of St. Peter's Church, Salem, Mass., is to serve as a chaplain in the Army.

THOMAS, CHARLES EDWARD, executive director of the Church Society for College Work, has been commissioned a lieutenant in the Naval Reserve and has reported for duty at the office of the Director of Officer Procurement, New York.

### Resignations

ANLEY, Rev. NEIL, rector of St. Andrew's Church, Denver, Colo., has retired because of illness.

JAY, Rev. WARREN W., rector of St. James' Church, Atlantic City, N. J., will retire as of November 15th. After December 1st his address will be First Street and Broadway, Tryon, N. C.

### New Addresses

FORELAND, Rt. Rev. W. H., retired Bishop of Sacramento, resides at DelRay Beach, Fla.

CHENRY, Rev. CRESSON, formerly at 225

South 3d Street, Philadelphia, is now at 238 Apsley Street, Germantown, Pa.

MATTHEWS, Rev. VERNON, is now at 2421 79th Avenue, Philadelphia.

### Ordinations

#### PRIESTS

FOND DU LAC—The Rev. C. B. W. MADDOCK was ordained to the priesthood at St. Mark's Church, Waupaca, Wis., on October 28th by Bishop Sturtevant of Fond du Lac. He was presented by the Rev. William C. Way; the Rev. Dr. Frank Hudson Hallock preached the sermon. The Rev. Mr. Maddock will be rector of St. Mark's, Waupaca, and vicar of St. John's, New London, Wis. Address: 312 East Lake Street, Waupaca, Wis.

SALINA—The Rev. GORDON WILLIAMS WEEMAN was ordained to the priesthood on September 20th in Christ Cathedral, Salina, Kans., by Bishop Nichols of Salina. He was presented by the Rev. Remy L. Clem; the Very Rev. James T. Golder preached the sermon. Fr. Weeman is chaplain in residence at St. John's Military School, Salina, and priest in charge of St. Anne's mission, McPherson, Kans.

WEST TEXAS—The Rev. HAYES EVANS MORELAND was ordained priest in Christ Church, San Antonio, Tex., on September 29th by Bishop Capers of West Texas. He was presented by the Rev. Samuel O. Capers; the Rev. Frank E. Walker preached the sermon. The Rev. Mr. Moreland will continue as curate of Christ Church.

#### DEACONS

ARIZONA—LLOYD A. COX was ordained to the diaconate on October 11th in St. John's Church, Williams, Ariz., by Bishop Mitchell of Arizona. He was presented by Archdeacon J. R. Jenkins, who also preached the sermon. The Rev. Mr.

Cox will serve as vicar of St. John's, Williams, Ariz.

KANSAS—W. JOSEPH HEILMAN was ordained to the diaconate on September 20th in Grace Cathedral, Topeka, Kans., by Bishop Fenner of Kansas. He was presented by his father, the Rev. William Charles Heilman; the Very Rev. John Warren Day preached the sermon.

VIRGINIA—PALMER CAMPBELL was ordained deacon on October 27th at St. James' Church, Richmond, Va., by Bishop Mason, Suffragan of Virginia. He was presented by the Rev. C. F. Smith; the Rev. Dr. C. J. Gibson preached the sermon. The Rev. Mr. Palmer will be minister of Kingston parish, Mathews County, Va. Address: Mathews, Va.

### Marriages

Miss GEORGE MCKENZIE DARGAN to Lt. THEODORE ST. CLAIR WILL, U. S. Army Air Corps, on October 15th in All Saints' Church, Atlanta, Ga. Dr. Theodore S. Will, rector of the Church and father of the groom, officiated.

### Degrees Conferred

BERNARD, Rev. FLOYD E., rector of All Saints', Ravenswood, Chicago, Ill., was granted the Doctor of Divinity Degree by Seabury-Western Seminary in June 1942.

### Correction

SHERMAN, Rev. ARTHUR M. JR. was listed incorrectly in the October 25th issue of THE LIVING CHURCH as the Rev. Arthur M. Sherman, formerly a student at Virginia Seminary. The Rev. Dr. Arthur Sherman is executive secretary of The Forward in Service Movement, 281 Fourth Avenue, New York. The Rev. Mr. Sherman jr. is serving as assistant minister at St. Mark's Church, Shreveport, La.



# GO TO CHURCH



GO TO CHURCH! That slogan, sounded round the world, might well put an end to a good deal of the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your personal world. Use it on your friends.

Whether as a traveler in a strange city, as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

LAWARE—Rt. Rev. Arthur R. McKinstrey, D.D., Bishop

Peter's Church, Lewes  
Nelson Waite Rightmyer  
Days: 8 and 11 A.M.  
Saints', Rehoboth Beach, 9:30

INE—Rt. Rev. Oliver Leland Loring, Bishop  
Cathedral Church of St. Luke, Portland, Me.—773  
Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones  
Days: 8, 9:20, 10, 11 A.M.; 5 P.M.  
Weekdays: 7:30 A.M., 5 P.M.

CHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop  
Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545  
Clark L. Attridge, B.D.  
Day Masses: 7, 9 and 11 A.M.  
Weekday Masses: Wednesday, 10:30; Friday, 7

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St. John the Divine, New York City  
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons  
Weekdays: 7:30 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233  
Rev. Donald B. Aldrich  
Sundays: 8 and 11 A.M.; Daily 8 A.M.  
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Ave. and 51st St., New York—3,171  
Rev. Geo. Paull T. Sargent, D.D., Rector  
Sunday Services: 8 A.M. Holy Communion; 9:30 and 11 A.M. Church School; 11 A.M. Morning Service and Sermon; 4 P.M. Evensong, Special Music  
Weekdays: 8 A.M. Holy Communion; also 10:30 A.M. on Thursdays and Saints' Days  
The Church is open daily for prayer.

Church of the Heavenly Rest, 5th Ave. at 90th  
Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols  
Sunday: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days 11 A.M. H.C.; Tues. 11 A.M. Spiritual Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York City—2173  
Rev. Dr. S. T. Steele  
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.  
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Avenue at 71st Street, New York  
Rev. H. W. B. Donegan, D.D., rector  
8 A.M. H.C.; 9:30 A.M. Church School; 11 A.M. Morning Service and sermon; 4:30 P.M. Victory Service; H.C. Wed. 8 A.M., Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243  
Rev. Grieg Taber  
Sunday Masses: 7, 8, 9, 10, 11 (High)

### NEW YORK—Cont.

St. Thomas' Church, 5th Ave. and 53d St., New York—2,450  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sunday Services: 8 and 11 A.M. and 4 P.M.  
Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service  
Thursdays: 11 A.M. Holy Communion

Little Church Around the Corner  
Transfiguration, One East 29th Street, New York—656  
Rev. Randolph Ray, D.D.  
Communications 8 and 9 (Daily 8)  
Choral Eucharist and Sermon, 11  
Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York City—807  
Rev. Frederic S. Fleming, D.D.  
Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust Street between 16th & 17th Sts., Philadelphia  
Rev. Frank L. Vernon, D.D., rector  
Sunday: Low Mass, 8 and 9 P.M. High Mass & Sermon, 11 A.M. Evensong and Devotions, 4 P.M.  
Daily: Masses 7 and 7:45, also Thursday and Saints' Days, 9:30 A.M.  
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop  
St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280  
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge  
Sunday Masses: 7, 9:30, 11 A.M. Vespers and Benediction 7:30 P.M.  
Mass daily: 7 A.M. Fridays, 8 P.M. Holy Hour.  
Confessions: Saturdays 4:30 and 7:30 P.M.

Church of the Epiphany, Washington, D.C.—1,073  
Rev. Charles W. Sheerin, D.D., Rev. Hunter M. Lewis, Rev. Francis Yarnell, Litt.D.  
Sunday Services: 8 A.M. H.C.; 11 A.M., 8 P.M.  
Weekday Services: 12:05 daily; Thurs. 7:30, 11 A.M. H.C.



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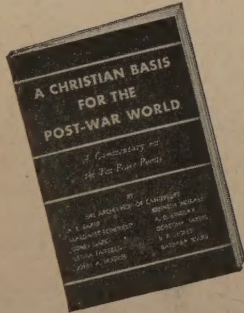
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## The Church Looks Forward

The five addresses given at the Archbishop of Canterbury's Albert Hall Meeting on Saturday, September 26, 1942, are now published in booklet form. The booklet includes the addresses given by five leading Christian leaders in England. This meeting, and particularly the Archbishop of Canterbury's address, has caused considerable press comment in England and America.

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